

UNIVERSAL
LIBRARY

OU_152585

UNIVERSAL
LIBRARY

OSMANIA UNIVERSITY LIBRARY

Call No. 492.5 X657 Accession No. 9948

Author R. G. Dixon - C. L.

Title Generation of characters in

This book should be returned on or before the date
last marked below. *Byline Dixon mar*
19

PARADIGMS AND EXERCISES
IN
SYRIAC GRAMMAR

BY

THEODORE H. ROBINSON, M.A., B.D.

SOMETIME EXHIBITIONER OF S. JOHN'S COLLEGE, CAMBRIDGE

PROFESSOR OF HEBREW AND SYRIAC IN
SERAMPORE COLLEGE

OXFORD
AT THE CLARENDON PRESS

1915

OXFORD UNIVERSITY PRESS

LONDON EDINBURGH GLASGOW NEW YORK

TORONTO MELBOURNE BOMBAY

HUMPHREY MILFORD M.A

PUBLISHER TO THE UNIVERSITY

PREFACE

MR. ROBINSON is doing a public service in publishing a popular grammâr of the Syriac language, the more so as nearly all the available grammars are either antiquated or out of print. It is one more sign of the revival of too-long neglected Syriac studies. It is strange that so little has been done in the presentation of one of the most attractive of the Semitic languages. Perhaps if there were in this country a native Syrian Church, things might have been different. Divinity students, at least, would have found out sooner the value of the Syriac for their New Testament and their Church History.

This little book is to me personally a pleasant reminder of the days when the author and I read Syriac together, and when I verified over again the common experience of my life, that I learnt a great deal more than I ever taught. I believe it was one of the doctors of the Talmud who said that first, about his indebtedness to his students. I am his disciple in the enunciation of that saying; for it is certainly true that if one learns much from one's teachers, one learns most from one's scholars.

RENDEL HARRIS.

WOODBROOKE,

February, 1915.

AUTHOR'S NOTE

IN issuing this little volume, I should like to make it clear at the outset that I have no desire to add to the number of treatises on the Syriac language already in existence. Nothing has been further from my intention than to write a scientific dissertation on a subject so thoroughly dealt with by men far better qualified for the purpose. Mine has been a humbler, but, I trust, a not less useful aim. The exigencies of practical teaching in Europe and India have made me feel that there was room, nay more, that there was a need, for something of an elementary nature which should be of value to the student who takes up Syriac for the first time. A book of paradigms and exercises is especially desirable in the case of those who have had no previous experience of Semitic languages. It is primarily with a view to the service of these men that the work has been undertaken, but there is also reason to hope that others may find that it will help them to secure a thorough acquaintance with the grammatical forms, and so fit them for a more intelligent use of more advanced works. The sooner such students pass beyond the need of this book, the more fully will its purpose be achieved; it is designed as an introduction, and an introduction only. With that object in view, many details of the grammar have been left on one side for future study. In particular, only sufficient reference has been made to syntactical rules as is necessary to enable a student to read and write such simple sentences as those involved in the exercises. So also the nominal forms have been arranged with regard to peculiarities of inflection rather than in relation to the mode of their

structure. The aim throughout has been simplicity rather than completeness.

The work had its origin in exercises which I compiled and used in teaching Syriac at Woodbrooke, and has been extended during a number of years of similar work in Bishop's College, Calcutta, and Serampore College. My main reliance in its compilation has been Noldeke's *Kurzgefasste Syrische Grammatik*, but the work of Bar Hebraeus, Phillips, Nestle, and Brockelmann has been laid under frequent contribution, and Wright's *Comparative Grammar of the Semitic Languages* has been constantly at hand. Free use has also been made of the Lexicon of Brockelmann, and, still more, of the *Thesaurus* of Payne-Smith. Nor must the simple but scholarly work of Mar Dionysius, the Metropolitan of the Orthodox Church of Malabar, remain without mention. Its principal drawback for general purposes is that it is written in Malayalam, though this fact renders it accessible to a number of Indian students who could not make good use of a work in English.

There remains the very pleasant duty of tendering my acknowledgements to the numbers of friends to whom I have been indebted. First to my teachers, Dr. Rendel Harris and Professor Schultess. The extent of the gratitude due from me to the former has been increased by the Preface he has written. Then to those who have directly assisted in the preparation of this volume. Foremost amongst these stands my colleague, the Rev. Father P. T. Geevergeese, M.A., who has read through the whole work in detail with me, made innumerable suggestions of value, and helped me to understand the oriental view of Syriac Grammar as no other has done. His frequent contributions from the work of Bar Hebraeus have been a feature of our study together, and had it not been for his modesty I should have included his name with my own on the

title-page. The fact that he refused to allow me to do so does not detract from his share in the work, and I trust that he will accept in this form my hearty thanks for all his help. I have also to record with gratitude help received from Professor Margoliouth, and encouragement from Mrs. Margoliouth, without whose support I might have lacked boldness to submit my work to the printers. I have also to thank Mr. W. H. Selbie, of Brasenose College, Oxford, for assistance in the preparation of the vocabularies.

In the matter of production, I am under a debt of gratitude to the Clarendon Press, where the utmost pains have been taken to secure the best results, and to whose reader I owe not a few important suggestions in matters of detail. Those who know the work of the Press will understand that the reading of proofs has been a pleasure to me, and that the trained accuracy of the workers in the Press has saved me from many irregularities. Finally, the thanks, not only of the compiler but also of every one who may find this book useful, are due to G. B. Leechman, Esq., who, on hearing that I was about to publish the volume, with characteristic promptness and generosity undertook such portion of the financial responsibility as falls normally in such cases to the author. Mr. Leechman's interest in Serampore College and all who are connected with that institution is no new thing. He has given one more proof of it in the help he has given to this book, and has, at the same time, testified once more to his concern for the welfare of the Syrian Church in India. It is my earnest hope that his goodness, and that of others whom I have mentioned, will not fail in raising the standard of Syriac studies in the English-speaking world.

THEODORE H. ROBINSON.

MANSFIELD COLLEGE, OXFORD,

March, 1915.

CONTENTS

SECTION	PAGE
I. INTRODUCTORY.	
1. Introductory	I
II. THE ALPHABET.	
2. Consonants	2
3. Vowel Letters	9
4. Vowel Signs. The Greek Vowels	10
III. PRONOUNS, &c.	
5. Pronouns	13
6. Inseparable Particles	14
IV. SUBSTANTIVES AND ADJECTIVES.	
7. Inflection of the Noun	17
8. Possessive Pronominal <u>Suffixes</u>	23
9. Nouns with Movable Vowels of the First Class	29
10. First Class Nouns with <u>Suffixes</u>	32
11. Nouns with Movable Vowels of the Second Class	35
12. Second Class Nouns with <u>Suffixes</u>	40
13. Irregular Nouns	42
V. THE VERB.	
14. Modes of Inflection	46
15. The Pe'al, Perfect	49
16. The Pe'al, Imperfect and Related Parts	52
17. The Ethpe'el	57
18. The Intensive Forms	62
19. The Extensive Forms	67
20. Objective Pronominal <u>Suffixes</u>	72
21. Irregular Verbs	79

	PAGE
22. ܥ Verbs	79
23. ܥ Guttural Verbs	82
24. ܥ Verbs	86
25. ܥ Verbs	90
26. ܥ Verbs	93
27. ܥ Verbs	96
28. Double ܥ Verbs	101
29. ܥ and ܥ Verbs	105
30. ܥ and ܥ Verbs with Suffixes	114
31. Nominal Stems with Vocalic Endings	117
32. Numerals	120
VOCABULARY.	
Syriac-English	123
English-Syriac	136

ADDITIONS AND CORRECTIONS

Page 10, last line but one : for *ܠܐܢܐ* read *ܠܐܢܐ*, and make a similar correction in all cases where the vowels *ܐ* and *ܐ* are written over a *ܐ*, except in the forms introduced in sections 30, 31.

Page 16, line 18 : for *ܠܐܢܐ* read *ܠܐܢܐ*.

Page 25, lines 13, 14, &c. : for *ܠܐܢܐ* and *ܠܐܢܐ* read *ܠܐܢܐ* and *ܠܐܢܐ*.

Page 26, line 12, &c. : for *ܠܐܢܐ* read *ܠܐܢܐ*.
line 19, &c. : for *ܠܐܢܐ* read *ܠܐܢܐ*.

Page 30, line 17 : for *ܠܐܢܐ* read *ܠܐܢܐ*.

Page 33, last line but one : for *ܠܐܢܐ* read *ܠܐܢܐ*.

Page 43, line 15 : for *ܠܐܢܐ* read *ܠܐܢܐ*.

Page 44, line 13 : for *ܠܐܢܐ* read *ܠܐܢܐ*.

Page 50, line 5 : for 2nd read 3rd.

Page 51, last line : for *ܠܐܢܐ* read *ܠܐܢܐ*.

Page 60, line 22 : for *ܠܐܢܐ* read *ܠܐܢܐ*.

Page 74 : in paradigms of 1st Sing., 2nd Plur., 1st Plur. insert *ܐ* over *ܐ*.

Page 92, line 10 : for *ܠܐܢܐ* read *ܠܐܢܐ*.

Page 120, line 8 : after preposition insert *ܐ*.

Page 126, line 3 : for *ܠܐܢܐ* read *ܠܐܢܐ*.

After line 8 insert *ܐ* Conj. that.

PARADIGMS AND EXERCISES IN SYRIAC GRAMMAR

I. INTRODUCTORY

SECTION I.

THE Syriac language belongs to a group of languages classed by philologists under the name of Semitic, and more especially to that division of these languages known as the North Semitic. This division also includes the languages known as Hebrew, Aramaic, Mandaitic, Phoenician, Moabite, and Samaritan. Syriac is more closely allied to Aramaic than to any of the others of this group. The most prominent member of the South Semitic group is Arabic.

The Semitic languages are distinguished from practically all the other languages of the world by the fact that their basis is the so-called triliteral root. That is to say, every word may be treated as derived from a root containing three consonants. It is true that in process of time the triliteral character has disappeared from some roots. Some appear to have only two consonants, and some have four, but the former may be explained by the omission of a consonant, the latter by the addition of one to an original triliteral form.

It generally happens that all words having the same three 'radicals' can be traced to a single idea. Derivatives are formed

by prefixing or affixing consonants, by a change of vowels, or by the doubling of a consonant within the root itself. Thus the primary meaning of the root *QRB* is that of nearness. The verb *q'reb* means 'to be near'. Another verbal form *qareb* means 'to bring near', then in a special sense 'to bring near to the priest or the altar, to offer'. Another verbal form, *'aqreb*, means 'to approach in a hostile sense, to fight'. The adjective *qarib* means simply 'near'. The noun *qurbānā* means 'an offering, a gift'. And the noun *qrābā* is connected in meaning with the third of the verbs mentioned above, and means 'war' or 'battle'.

II. THE ALPHABET

SECTION 2. CONSONANTS

Like most Semitic languages, Syriac is written, not from left to right, but in the opposite direction. There are three forms of the alphabet. The oldest of these is called the Estrangelo. It is found in the oldest inscriptions and MSS., and was a square character as compared with the later forms. It is used a good deal in Europe in printing ancient books, especially where the vowels are not inserted. Another form is that which was used mainly by the Nestorian Christians in the Persian empire. This is commonly called in India the Chaldean script, but in Europe is generally known by the name Nestorian. The third, used mainly by the Orthodox Christians in the Roman empire, is called in India the Maronite, in Europe the Jacobite script. There are also slight differences between the two dialects in matters of grammar and pronunciation. It is the western form of the language which will be dealt with in the following pages.

Semitic alphabets originally represented only the consonants of languages. As has already been pointed out, the fundamental meaning of a word depended on its consonants; the vowels indicate modification of the primitive idea. These consonants were slightly modified in writing according as they stood at the beginning, in the middle, or at the end of words. In the following table four columns are shown, giving the forms of the letters (a) when alone, (b) when standing at the beginning of a word, or not immediately joined to the preceding letter, (c) when joined both to the letter which precedes and to that which follows, (d) when standing at the end of a word, i.e. joined to the preceding but not to the following letter. As will be seen from this table, some letters cannot be connected with those which follow them, but all have forms enabling them to unite with those that precede them. In the fifth column are given the signs used in transliterating Syriac into English characters. These, of course, will no longer be of much value to the student when he has learnt to read Syriac fluently, but should be kept in mind during the earlier exercises. In the sixth column are given the Syriac names of the letters, transliterated into English according to the pronunciation most commonly in use among modern West Syrians and in India.

It need hardly be remarked that only the Maronite forms of the letters are given here. The student will fairly easily learn to read both the other scripts when he has attained to some knowledge of the language.

<i>Simple.</i>	<i>Initial.</i>	<i>Medial.</i>	<i>Final.</i>	<i>Transliteration.</i>	<i>Name.</i>
ا	ا	ا	ا	'	'Olaph
ب	ب	ب	ب	b	Beth
گ	گ	گ	گ	g	Gomal
د			د	d	Dolath
ه			ه	h	He
و			و	w	Waw
ز			ز	z	Zayn
ح	ح	ح	ح	h	Heth
ط	ط	ط	ط	t	Teth
ي	ي	ي	ي	y	Yud
ك	ك	ك	ك	k	Koph
ل	ل	ل	ل	l	Lomad
م	م	م	م	m	Mim
ن	ن	ن	ن	n	Nun
س	س	س	س	s	Semkath
ع	ع	ع	ع	'	'E
پ	پ	پ	پ	p	Pe
ق	ق	ق	ق	ç	Çodde
ك	ك	ك	ك	q	Qoph
ر	ر	ر	ر	r	Reş
ش	ش	ش	ش	ş	Şin
ت	ت	ت	ت	t	Taw

Exercise. Transliterate the following into English signs as above :

[illegible]

Note on the forms of the letters :

Before attempting to write the next exercise, the following note on the forms of certain similar letters should be carefully read. The letters 'Olaph and Lomad are distinguished by their length. The letters 'Zayn and 'E are similar to them in shape, but are much shorter. Also 'E is generally written at a more acute angle than Lomad. Gomal is written wholly below the line, except for the links which connect it with the preceding and following letters. 'Dolath has the dot below the letter, 'Rish has it above. Waw is not connected with the letter on its left, Qoph is so connected, and if it be the last letter in the word, it has a small tail attached to it. 'Teth and Taw are connected with the preceding letter by a line reaching to the top of the letter. Koph is distinguished from Beth by being smaller.

❧ Lomad and ʼOlaph when combined usually undergo a slight alteration, Lomad-ʼOlaph being written ʃ, and ʼOlaph-Lomad (less frequently) ʃ.

Exercise. Write the following in Syriac characters:

çly, wrdyn, bgzıt', 'lyh, ywmt', mdnt', şlmyn, klb', 'lyhwn, klmdm, mtqr', 'mçw, lhdd', mtl, mstkl, şhlp, l', sbr, tlyt', hlpwhy, yd', yd'twn, mlk, mlk', thw', nby', 'm, 'mm', ml'k', w'zl, dyr', rd', qtl, sybrnwt', ttplh, 'r'kwn, 'ns', 'ntt', gbr'.

Pronunciation. Some of the letters are often used to indicate vowel sounds, as will be seen later. When used as consonants the letters b, g, d, h, w, z, y, k, l, m, n, s, p, r, may be pronounced

as in English. Originally all had separate sounds, which were similar to those of the corresponding letters in Arabic and Urdu. The following are no longer clearly distinguished in India :

ⲓ 'Olaph and Ⲑ 'E indicate the emission of breath necessary to the enunciation of a vowel at the beginning of a syllable. Of the two, Ⲑ 'E is the deeper or more guttural sound, and itself had originally two sounds, represented in Arabic by different letters. These sounds are not now in India differentiated from one another, though the distinction may be caught amongst the West Syrians.

ⲕ He and ⲕ Heth in the pronunciation used in India bear the same relation to one another as that noted in the case of 'Olaph and 'E.

Ⲅ Ṭeth and the hard ⲡ Tau, again, were originally different sounds, the latter being the more strictly dental. Ṭeth was pronounced with the tongue further back in the mouth.

Ⲅ Koph and ⲕ Qoph are no longer distinguished in pronunciation in India.

Of the four sibilants, ⲕ Semkath is pronounced as the English *s*, ⲓ Zayn like *z*, and ⲕ Ṣin as the English *sh*. No distinction is now made in India between ⲕ Semkath and ⲓ Ḥodde, but the latter seems to have been originally the sharper sound. The pronunciation *ts* so frequently adopted in Europe is useful for distinguishing the letter, but has no philological justification.

As remarked, all these letters had originally separate sounds, which may easily be heard in Urdu, especially in those words which are of Arabic origin.

Additional signs. In writing the unpointed text of a Syriac document, dots (ܐܬܝܠܐ) are used, placed above or below letters or words to indicate certain divergencies in grammar or pronunciation. These are as follows :

1. Qushoyo and Rukoko.

The letters ⲡ, ⲕ, Ⲅ, ⲓ, ⲕ, ⲕ (sometimes indicated by the

mnemonic word *B'godakpot*), have two sounds, a hard and a soft. The soft form is properly an aspirated form, and the hard one unaspirated. The hard form is indicated by the placing of a dot *over* the letter, the soft form by a dot *under* the letter. The dot indicating the hardened letter is called Qushoyo, and that indicating the soft letter Rukoko (𐑏𐑦𐑦𐑦 and 𐑏𐑦𐑦𐑦). In Indian modern MSS. the general ancient practice has been retained of writing these dots in red. Modern MSS., however, from Western Asia do not always follow this rule, and it is practically never observed in modern printed books.

The rules regarding the places where the hard and soft sounds are used can only fully be learned by experience, either by careful reading or by conversation with persons who speak correct Syriac. The following, however, may be regarded as general principles:

Qushoyo is used with one of the letters

(1) When they stand at the beginning of a word, e.g. $\text{b}ro$.

(2) When within a word they are immediately preceded by a consonantal sound, e. g. كَثَبَ = *kethbath*, كَثَبْتُ = *kthabht*.

(3) When within a word the letter was originally doubled. E.g. the form ܐܠܠܗܝܡ represents (on the analogy of other forms) ܐܠܠܗܝܡ , but, as in most other Semitic languages, there is a strong tendency in Syriac not to write the same letter twice unless there is a vowel sound between them. Hebrew, Aramaic, and Arabic have means of indicating a letter thus doubled, but Syriac has none, and the result has been in large measure the dropping of the distinction between the single and double letter in modern pronunciation.

2. Ribui. Two dots are placed over the plural of all nouns, both masculine and feminine, and the feminine of verbs, e.g. **مَعْنَى** = names, **قَالَتِ** = they (f.) have said. As in the latter example, when the word contains a **ي**, the dot over the **ي** usually

is made to coalesce with one of the plural dots. These dots are called Ribui.

3. A dot is used to distinguish between the first and other persons in the perfect of verbs. The first person takes a dot above it, the second and third below, e.g. **מָהַרְתִּי** = I have killed, **מָהַרְתְּ** = she has killed.¹

4. A dot is used to distinguish the perfect from the other parts of the verb, especially the participle. The former takes a dot below the word, the latter above, e.g. **מָהַרַּת** = he killed, **מִמָּהַרֵּת** = he is killing, **מִמָּהַרֵּת** = he will kill.

5. Words similarly written but differently pronounced are often distinguished by the use of dots above and below. The following is a useful list :

אֵי <i>aydo</i> = which.	יָד <i>ido</i> = hand.
הוּא <i>harw</i> = that (demon.)	הוּ <i>hu</i> = he (personal).
היא <i>hoy</i> = that (feminine).	הי <i>hi</i> = she (personal).
מַהְ <i>monarw</i> = what is it?	מַהּ <i>manu</i> = who is it?

It will be noted that the weak letters when used as consonants have the dot above, when used as vowels have it below. For further remarks on these letters see the next section.

מַלְכָּא <i>melko</i> = counsel.	מַלְכָּא <i>malko</i> = king.
שָׁנָא <i>shento</i> = sleep.	שָׁנָא <i>*shanto</i> = year.
בָּרָא <i>*hadto</i> = new (masc.)	בָּרָא <i>h'dalto</i> = new (fem.).
פָּרִיקָא <i>p'riqo</i> = saved.	פָּרִיקָא <i>pariqo</i> = separated.
בָּרִיקָא <i>b'riko</i> = blessed.	בָּרִיקָא <i>bariko</i> = kneeling.

* The letters underlined in these words are not pronounced, as they coalesce with those which immediately follow.

¹ This is the practice in India. For a full discussion of these dots see Mrs. Margolionth's 'Excursus on Diacritic Points' in No. XIII of the Semitic Study Series edited by Gottheil and Jastrow.

SECTION 3. VOWEL LETTERS

Semitic philologists recognize three primitive vowels, from which others have in most languages been developed. In Arabic these three alone are written, though their pronunciation varies. They are *A*, *I*, and *U*. The Western dialect of Syriac developed these three into five :

A as in *hat*.

¹ *O* as in *bold*.

E as in *fêle*.

I as in *pin* (sometimes also short as in *pin*).

U as in *rule*.

Originally these were not represented in writing at all, as the earliest inscriptions show. The first step towards their representation was the use of three of the consonants as vowels. These consonants were 𐤅 'Olaph, 𐤎 Yud, and 𐤍 Waw, the three weak letters of the Syriac alphabet. Of these, 𐤎 Yud was used to represent the *i*-sound, and 𐤍 Waw the *u*-sound. 𐤅 'Olaph has the peculiarity of surrendering its vowel to the preceding consonant except when it stands at the beginning of a syllable, and so it may, in theory at any rate, be used for any vowel. In practice, however, the *a*-sound rarely has a consonant to represent it, and the 'Olaph is most commonly used to indicate *E* or *O*, especially at the end of a word. Yud also sometimes represents *E*.

¹ The East Syrians, generally followed in this matter by European students, pronounce this vowel as a long *Ā*. This is possibly the earlier pronunciation. See note following the next exercise.

Exercise. Transliterate into Syriac characters, representing the vowels by the appropriate weak letters :

mlako, b'r'o, špiro, špirtō, kulhun, qum, doḵlo, ḥluto, gbre, nhwe, knikuto, qrito, sniqo, lo, tub, 'ituto, meklo, iše, krihin, 'umqo, kube, ṭlito, metito, 'uḥo, 'no.

SECTION 4. SPECIAL VOWEL SIGNS. THE GREEK VOWELS

In Syriac, as in other Semitic languages, it became necessary to have a fairly complete system of vowel-signs, and the five Greek capital letters A, E, H, O, Y, were adopted for the purpose. They were not written beside the consonants, but above or below them. Further, these vowels were not written upright, but on their side, and produced the following forms, to which the accompanying Syriac names were given :

ⲁ = A *P'toḥo* (ⲡⲧⲏⲁ)

ⲟ = O *Z'qopo* (Ⲡⲙⲟⲩ) (Pronounced in India *S'qopo*, ⲟ before ⲁ taking the sound of ⲁ.)

ⲉ = E *R'boḥo* (ⲡⲧⲉⲏ)

ⲓ = I *H'boḥo* (ⲡⲧⲓⲏ)

ⲓ = U *'Eḥoḥo* (ⲡⲧⲓⲏ)

In cases where a weak letter was used to represent a vowel, the Greek letter was also used with it, thus :

ⲡⲧⲉⲏ = *tarten*, ⲡⲧⲉⲏ = *britō*, ⲡⲧⲉⲏ = *lbitūt*.

Another sign is the so-called 'linea occultans', a short line

in Chaldee writing by a dot *over* a Waw, the *u* being indicated by a dot *under* a Waw.¹ So, too, long and short *e* are distinguished by different signs. But the western dialect of Syriac (used in the main also in India) has lost many of the distinctions and detailed regulations which are to be observed in some Semitic languages, notably Hebrew. The vowel-points used in Chaldee writing are as follows :

$\dot{\text{w}}$	= <i>a</i> (short)	e. g.	$\dot{\text{b}}$	= <i>bă</i> .
$\dot{\text{w}}\text{̇}$	= <i>ā</i> (long)	e. g.	$\dot{\text{b}}\text{̇}$	= <i>bā</i> .
w	= <i>e</i> (short)	e. g.	b	= <i>bē</i> .
$\text{w}\text{̇}$	= <i>ē</i> (long)	e. g.	$\text{b}\text{̇}$	= <i>bē</i> .
w^{v}	= <i>i</i>	e. g.	b^{v}	= <i>bi</i> .
$\text{w}_\text{̇}$	= <i>o</i>	e. g.	$\text{b}_\text{̇}$	= <i>bo</i> .
$\text{w}_\text{̇}^{\text{v}}$	= <i>u</i>	e. g.	$\text{b}_\text{̇}^{\text{v}}$	= <i>bu</i> .

It must be borne in mind that this system of vowels was developed to express the East Syrian pronunciation, and not that in use amongst West Syrians and in India.

Note. The 'linea occultans' is a survival of a system of short lines which do not otherwise appear in modern printed books, nor are they regularly observed in MSS. They are :

1. ܐܠܗܝܢ a horizontal line written *under* a vowelless letter to indicate that it is to be pronounced with a half-vowel, e. g. ܐܠܗܝܢ = *dehēllo*.

2. ܡܠܟܐ a horizontal line written *over* a letter to mark a still lighter pronunciation, e. g. ܡܠܟܐ = *mal̄kto*.

¹ In the paradigms and vocabularies which follow the original *O* is represented by ܐ , with the upper dot, to distinguish it from the original *U*, for the convenience of students who prefer the East Syrian pronunciation.

3. **ܡܚܝܬܐ** an oblique line written *under* a letter to indicate that it is not pronounced at all, e. g. **ܡܚܝܬܐ** = *medito*.

4. **ܢܫܬܠܐ** an oblique line written *over* a letter to show that the sound is to be sustained, e. g. **ܢܫܬܠܐ** = *neshelun*.

[It will be observed that some confusion has arisen in course of time, a short line, called **ܚܝܬܐ**, and written either above or below a letter, with the force of **ܡܚܝܬܐ**, being the only one now in common use. This is the so-called 'linea occultans'.]

There are also two uses of a *long* line, extending *over* two or more letters :

1. Indicating contraction, e. g. **ܡܚܝܬܐ** = *medito*.
2. Indicating a numeral, e. g. **ܡܚܝܬܐ** = 319.

III. PRONOUNS

SECTION 5.

Syriac grammarians recognize three classes of words, Nouns, Verbs, and Particles. Of these three classes the Nouns are further capable of subdivision into Substantives, Pronouns, and Adjectives. It will be most convenient for the student to begin with the Pronouns and a few of the Particles before passing on to those parts of speech which are normally inflected.

Pronouns are of four kinds, Personal, Demonstrative, Interrogative, and Relative.

I. Personal Pronouns.

	SINGULAR.	PLURAL.
1st	ܐܢܝ , ܐܢܝ*	ܡܝܢ , ܡܝܢ , ܡܝܢ*
2nd masc.	ܐܢܬܐ	ܐܢܬܐ
2nd fem.	ܐܢܬܐ	ܐܢܬܐ
3rd masc.	ܐܝܠܐ , ܐܝܠܐ*	ܐܝܠܐ , ܐܝܠܐ*
3rd fem.	ܐܝܠܐ , ܐܝܠܐ*	ܐܝܠܐ , ܐܝܠܐ*

The forms marked * are shortened forms called enclitics. The Personal Pronoun may be used as a *copula* in a sentence, e.g. $\text{ܐܝܢܐ} \text{ܐܝܢܐ} \text{ܐܝܢܐ}$ = thou art the man. In such cases the enclitic form, where it exists, is the one employed. ܐܝܢܐ when preceded by ܐܝܢܐ changes the vowel to ܐ ; e.g. ܐܝܢܐ but ܐܝܢܐ .

II. Demonstrative Pronouns.

	SINGULAR.		PLURAL.	
	<i>Masculine.</i>	<i>Feminine.</i>	<i>Masculine.</i>	<i>Feminine.</i>
This	ܕܝܢܐ (ܕܝܢܐ)	ܕܝܢܐ (ܕܝܢܐ)	ܕܝܢܐ	
That	ܕܝܢܐ	ܕܝܢܐ	ܕܝܢܐ	ܕܝܢܐ

III. Interrogative Pronouns.

Of persons : ܕܝܢܐ = who?

Of things : ܕܝܢܐ , ܕܝܢܐ , ܕܝܢܐ = what?

<i>Masculine.</i>	<i>Feminine.</i>	<i>Plural.</i>
ܕܝܢܐ	ܕܝܢܐ	ܕܝܢܐ = which?

IV. The only relative in Syriac is the inseparable prefix ܕ . This is placed before the first word in the relative sentence. It is vocalized in the same way as the inseparable particles noted below. The same letter is also used as a preposition, = of.

SECTION 6. INSEPARABLE PARTICLES

The following letters are used as prepositions, and are immediately prefixed to the word which they govern :

ܕ = of.

و = (a) the sign of the accusative after a transitive verb.

(b) to.

ب = in, with, by, by means of.

Exactly similar in its behaviour is the conjunction و = and.

Vocalization of the inseparable particles.

(a) If the following letter has a vowel, the particle is prefixed without any vowel, e. g. و + جَدُّا = وَجَدُّا.

(b) If the following letter has no vowel, the particle is pointed with P'toḥo, e. g. و + دُجْ = وَدُجْ.

Two or more particles may be used together, the above rules applying, e. g. :

بِجَدِّا = The house.

بِجَدِّا = In the house.

بِجَدِّا = He who is in the house.

بِجَدِّا = To him who is in the house.

بِجَدِّا = And to him who is in the house.

بِمَدِّا = The city.

بِمَدِّا = In the city.

بِمَدِّا = He who is in the city.

بِمَدِّا = To him who is in the city.

بِمَدِّا = And to him who is in the city.

Vocabulary.

بِنَعْمَا = man.

بِحُسْنَا = good (m. s.).

بِحُسْنَا = men.

بِعُظْمَا = great (f. s.).

بِحُكْمَا = people.

— بِمَنْصَبٍ = whoever.

ܐܳܩܡܳܥܳܐ = righteousness.

ܡܳܬܳܝܳܬܳܐ = city.

ܐܳܠܳܐ = great (m. s.).

ܡܳܬܳܩܳܒܳܐ = commandments.

ܩܳܘܳܡܳܐ = saviour.

ܐܳܬܳܝܳܬܳܐ = woman, wife.

ܡܳܠܳܟܳܐ = king.

ܥܳܠܳܐ = servant.

ܡܳܘܳܨܳܐ = Moses.

ܡܳܬܳܠܳܐ = temple.

ܬܳܩܳܐ = women.

ܕܳܐܳܠܳܐ = son.

ܠܳܬܳܡܳܐ = good (m. p.).

ܠܳܬܳܡܳܐ = good (f. p.).

ܡܳܠܳܡܳܐ = peace.

Exercise.

Translate into English :

1. ܐܳܝܳܢܳܐ ܐܳܬܳܐܳܠܳܐ, ܐܳܬܳܐܳܠܳܐ ܐܳܬܳܐܳܠܳܐ, ܐܳܬܳܐܳܠܳܐ ܐܳܬܳܐܳܠܳܐ, ܐܳܬܳܐܳܠܳܐ ܐܳܬܳܐܳܠܳܐ. 2. ܐܳܬܳܐܳܠܳܐ ܐܳܬܳܐܳܠܳܐ.
3. ܐܳܬܳܐܳܠܳܐ ܐܳܬܳܐܳܠܳܐ, ܐܳܬܳܐܳܠܳܐ ܐܳܬܳܐܳܠܳܐ, ܐܳܬܳܐܳܠܳܐ ܐܳܬܳܐܳܠܳܐ. 4. ܐܳܬܳܐܳܠܳܐ ܐܳܬܳܐܳܠܳܐ.
5. ܐܳܬܳܐܳܠܳܐ ܐܳܬܳܐܳܠܳܐ, ܐܳܬܳܐܳܠܳܐ ܐܳܬܳܐܳܠܳܐ, ܐܳܬܳܐܳܠܳܐ ܐܳܬܳܐܳܠܳܐ. 6. ܐܳܬܳܐܳܠܳܐ ܐܳܬܳܐܳܠܳܐ.
7. ܐܳܬܳܐܳܠܳܐ ܐܳܬܳܐܳܠܳܐ, ܐܳܬܳܐܳܠܳܐ ܐܳܬܳܐܳܠܳܐ, ܐܳܬܳܐܳܠܳܐ ܐܳܬܳܐܳܠܳܐ. 8. ܐܳܬܳܐܳܠܳܐ ܐܳܬܳܐܳܠܳܐ.
9. ܐܳܬܳܐܳܠܳܐ ܐܳܬܳܐܳܠܳܐ, ܐܳܬܳܐܳܠܳܐ ܐܳܬܳܐܳܠܳܐ, ܐܳܬܳܐܳܠܳܐ ܐܳܬܳܐܳܠܳܐ. 10. ܐܳܬܳܐܳܠܳܐ ܐܳܬܳܐܳܠܳܐ.
11. ܐܳܬܳܐܳܠܳܐ ܐܳܬܳܐܳܠܳܐ, ܐܳܬܳܐܳܠܳܐ ܐܳܬܳܐܳܠܳܐ, ܐܳܬܳܐܳܠܳܐ ܐܳܬܳܐܳܠܳܐ. 12. ܐܳܬܳܐܳܠܳܐ ܐܳܬܳܐܳܠܳܐ.
13. ܐܳܬܳܐܳܠܳܐ ܐܳܬܳܐܳܠܳܐ, ܐܳܬܳܐܳܠܳܐ ܐܳܬܳܐܳܠܳܐ, ܐܳܬܳܐܳܠܳܐ ܐܳܬܳܐܳܠܳܐ. 14. ܐܳܬܳܐܳܠܳܐ ܐܳܬܳܐܳܠܳܐ.

Translate into Syriac :

1. I am the man, thou art the king, ye are the women. 2. We are the people of the city. What is good? 3. Ye are (the men) who are in the temple. 4. This is the son of Moses. Who is he? 5. Thou art the servant of the king. 6. She is the wife of the king. 7. The king is good to every one who is in the temple. 8. Ye and we are the great people. 9. These

- are the good men. 10. These women are in the city.
 11. The commandments of Moses are good. 12. Who are those? They are the wife of the king and the servant of the king.
 13. A good king is the saviour of the people. 14. Who is this? This is the son of the good king. 15. The commandments of the king are for the peace of the people. 16. The king and the wife of the king are in the temple.

IV. SUBSTANTIVES AND ADJECTIVES

SECTION 7. INFLEXION OF THE NOUN

Substantives and adjectives do not differ from one another in inflexion, and therefore may be treated together. They are inflected to indicate :

(a) Gender.

(b) Number.

(c) State.

There are two genders in Syriac, Masculine and Feminine. These correspond to the same genders in other languages. They may have been based originally on sex, but in the absence of a Neuter such a distinction cannot be maintained.

There are two numbers in Syriac, Singular and Plural. There are also possibly traces of an earlier Dual, but this is not generally recognized by modern grammarians.

There are three states in Syriac, the Absolute, the Emphatic or Definite, and the Construct.

There are no cases in Syriac, their place being taken in part

by the states, and in part by prepositions. It should, however, be clearly understood that the states do not in any sense correspond to the cases of Indo-European languages. There are traces of original case-endings in several Semitic languages, and in Arabic these are clearly marked. Some explanation may be attempted.

The Absolute State is the simple form of the noun, considered apart from its relation to any other word. It is, however, not very often found, except in adjectives used in a predicative sense, and substantives are usually quoted in the Emphatic State.

The Emphatic State originally took the place of the article. Unlike most Semitic languages, Syriac and Aramaic have no article. But the use of the Emphatic State has been very considerably extended, and it is that most commonly employed.

The Construct State is only used when one noun depends on another directly, without the mediation of a preposition. In other languages than the Semitic ones the Genitive Case is employed in these circumstances. But the Construct State is far from being the equivalent of the Genitive Case. When two words stand in the relation which is expressed by the Genitive, it is one member of the pair that is inflected; in Semitic languages it is the other which is inflected by being used in the Construct State. Thus in the phrase 'the king's sons', it is the word 'king' which is inflected in English. In Syriac it is the word 'sons' which is inflected. Or the position may be represented in another way. In the phrase above quoted we may express the idea by saying, 'the sons of the king'. In Indo-European languages the 'of' is represented by a change in the word 'king'. In Semitic languages it is represented by a change in the word 'sons'. Whereas in Latin, Greek, or Sanskrit the two words composing the phrase may be indicated thus, 'the-sons of-the-king', in Syriac they would be 'the-sons-of the-king'. But the use of this state can only be appreciated by familiarity in usage.

The following are the normal endings :

	MASCULINE.		FEMININE.	
	<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
Absolute	—	تَـ	تِـ	تِـ
Emphatic	تِـ	تِـ	تِـ	تِـ
Construct	—	تِـ	تِـ	تِـ

These endings may be seen attached to the word **طوبى** = good.

MASCULINE.

	<i>Singular.</i>	<i>Plural.</i>
Absolute	طوبى	طوبى
Emphatic	طوبى	طوبى
Construct	طوبى	طوبى

FEMININE.

	<i>Singular.</i>	<i>Plural.</i>
Absolute	طوبى	طوبى
Emphatic	طوبى	طوبى
Construct	طوبى	طوبى

Words for practice :

(a) Adjectives :

طوبى = good.	محبوب = beautiful.	صحيح = true.
شر = evil.	مقتول = slain.	قديم = old.

(b) Masculine substantives :

أَلَمٌ = pain.	ذِئْبٌ = wolf.	يَدٌ = yoke.
رَأْسٌ = head.	نَبِيٌّ = prophet.	شَاةٌ* = sheep.
مِيزَانٌ = standard.	رَسُولٌ = apostle.	تَلْمِذٌ = disciple.
سَلَامٌ = peace.	مَعْرَافٌ = festival.	

* has no separate form for the plural, but is used collectively thus : كُتُبٌ.

(c) Feminine substantives :

بَتُولَةٌ = virgin.	سَخَابٌ = heat.	سَبَبٌ = cause.
كَنْزٌ = treasure.	وَسْطٌ = vessel.	ذِئْبَةٌ = she-wolf.

Note. Some words have a feminine form in the singular and masculine ones in the plural, e.g. كَلِمٌ = a word, pl. كَلِمَاتٌ, قَدْحٌ = egg, pl. قَدَحٌ.¹ In these cases the plural is sometimes construed as a masculine.

In the above vocabulary the form of the word given is the absolute. This state, however, is not necessarily found in all these cases, as the words are set for practice in the forms. In future the absolute state will only be quoted in adjectives and participles, where it is the more common form. Nouns will be quoted in the emphatic state.

A peculiar class of feminine nouns must be treated separately. These are nouns (for the most part abstract) whose stem ends in ة or in ة. Their peculiarity is that when the last letter of the stem stands at the end of a syllable, it is treated as a vowel ; when

¹ This word has also a fem. plur. form قَدَحَاتٌ = archway.

it stands at the beginning of a syllable it becomes a consonant. The result is to produce the following paradigm :

	In ا.		In ء.	
	<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
Absolute	كَتَبَ	كَتَبُوا	كَتَبَ	كَتَبُوا
Emphatic	كَتَبُوا	كَتَبُوا	كَتَبُوا	كَتَبُوا
Construct	كَتَبَ	كَتَبُوا	كَتَبَ	كَتَبُوا
	(course).		(thing).	

Words of this class frequently involve vocalic changes such as those which are dealt with under the head of the declensions. They are therefore not employed in the next exercise in their inflected forms.

Vocabulary.

مَقْبُولٌ = we receive.	نَهْدٌ = taking.
مَكْتُوبٌ = written.	نُظْمٌ = keeping.
سَلَفٌ = tore.	كِتَابٌ = book.
(م = Const.) يَدٌ = hand.	نُصْرَةٌ = law.
قِيلَ or قِيلَتْ = it is said.	بَهْمٌ = cattle.
مُلْكٌ = kingdom.	هُنَا = there is.
بُحْرٌ = good.	لَا = not.
قَاضٍ = judge.	فَمٌّ = mouth.
بُرْكَاتٌ = blessing.	مُبَارَكٌ = holy.
عَلَى = on, above, concerning.	

Rule of Syntax.

When an adjective is predicative it agrees with its substantive in *number and gender*; when it is attributive it *agrees also in state*.

حَدَّثَةُ حَمِيْلٌ¹ = the virgin is beautiful.

حَدَّثَةُ حَمِيْلٌ حَمِيْلَةٌ = the beautiful virgin.

كُنْزٌ حَسَنٌ¹ = the king is good.

كُنْزٌ حَسَنٌ = the good king.

Exercise.

Translate into English :

1. مَحْمُودٌ حَمِيْلٌ مِمَّنْ لَمْ يَكُنْ. هَلْ مَحْمُودٌ حَمِيْلٌ حَمِيْلَةٌ.
2. مَحْمُودٌ يَوْمَ حَقَّقْتُهَا مَحْمُودٌ يَوْمَ تَقَاتَلْنَا وَمَحْمُودٌ يَوْمَ نَصَبْتُهَا.
3. لَيْسَ يَأْكُلُ دَمًا وَهَذَا. هَلْ حَمِيْلٌ حَمِيْلَةٌ. 4. يَوْمًا
4. كُنْزٌ نَهَى نَصَبَهَا. 5. قَاتَلْنَا قَتَلًا سَلَفُ حَمِيْلٍ وَمَحْمُودٌ
6. تَمَّزَ كَلَّ قَمَمٌ حَمِيْلٌ لَمْ يَكُنْ. 7. مَحْمُودٌ لَمْ يَكُنْ وَهَذَا
8. حَمِيْلٌ يَوْمَ لَمْ يَكُنْ لَمْ يَكُنْ. 9. حَمِيْلٌ وَهَذَا حَمِيْلٌ قَمَمٌ وَمَحْمُودٌ
10. نَصَبْتُهَا وَمَحْمُودٌ
11. لَمْ يَكُنْ حَمِيْلٌ حَمِيْلَةٌ
12. حَمِيْلٌ لَمْ يَكُنْ لَمْ يَكُنْ لَمْ يَكُنْ
13. حَمِيْلٌ
14. لَمْ يَكُنْ حَمِيْلٌ حَمِيْلَةٌ
15. سَلَفُ قَاتَلْنَا قَاتَلًا قَمَمٌ وَهَذَا

¹ The copulative enclitic pronoun is generally inserted in such sentences as these : كُنْزٌ يَوْمَ حَقَّقْتُهَا، مَحْمُودٌ يَوْمَ تَقَاتَلْنَا.

Translate into Syriac :

1. It is said by the disciples that peace is in the mouth of the prophets.
2. We are the good disciples who are written in the book.
3. True peace is on the heads of the true apostles.
4. It is written that bad sheep are not slain in the festival.
5. The beautiful standard is above the city of the kingdom.
6. The old (women) are not beautiful.
7. The festivals of Moses are written in the law.
8. Peace is on the head of the true disciple.
9. Thou art not a true prophet ; thou dost not keep the festivals which are written in the law.
10. The good judge is keeping the city.
11. The wolf tore the head of the old prophet.
12. We receive good from the hand of the true apostle, and evil from the hand of the old judge.
13. Sheep and cattle are slain in the temple at the festival.
14. The sheep which are slain at the festival are good.
15. The old man tore the yokes from the heads of the oxen.
16. The true judge keeps the book of the law of the city.

SECTION 8. POSSESSIVE PRONOMINAL SUFFIXES

There are, strictly speaking, no Possessive Pronouns in Syriac, though a composite form mentioned below is often used in this sense. When the possessive case of a pronoun is used in English, it is represented in Syriac by a shortened form of the pronoun attached to the noun it qualifies. The following are the forms attached to the singular of a masculine noun :

	SINGULAR.	PLURAL.
1st Common	ܐ	ܐܝܬܐ
2nd Masc.	ܐܝܬܐ	ܐܝܬܐܝܬܐ
2nd Fem.	ܐܝܬܐ	ܐܝܬܐܝܬܐ

	SINGULAR.	PLURAL.
3rd Masc.	اِهْ	اِهْ
3rd Fem.	¹ اِهْ	اِهْ

These forms are also attached to feminine nouns both in the singular and in the plural.

The following are the forms attached to the plural of a masculine noun :

	SINGULAR.	PLURAL.
1st Common	اِ	اِ
2nd Masc.	اِ	اِ
2nd Fem.	اِ	اِ
3rd Masc.	اِ	اِ
3rd Fem.	اِ	اِ

It will be seen at once that the suffixes of the 2nd and 3rd singular and of the first plural as attached to the singular noun, and all suffixes attached to a plural noun, begin with a vowel, or rather are connected with their noun by a vowel. The rest have no connecting vowel. The former are called Vocalic Suffixes, the latter Consonantal Suffixes. The suffix of the 1st singular was originally a vowel, but ceased to be vocalized before the system of writing vowels came into existence. This fact must be borne in mind, as it seems to be responsible for some irregularities in the mode of the attachment of the suffix. Nouns with unchangeable vowels attach the suffixes to themselves as follows :

¹ Distinguished, in unpointed writing, from the masculine by a dot placed over the اِ.

A. Masculine Nouns.

The suffixes are attached to the stem formed by dropping the **ل** of the emphatic state in the singular, and the **ل** in the plural. Thus :

رأس = head ; stem to which suffixes are attached **رأس**.

رأسي = my head.

رأسنا = our head.

رأسك = thy (m.) head.

رأسك = your (m.) head.

رأسك = thy (f.) head.

رأسك = your (f.) head.

رأسه = his head.

رأسهم = their (m.) head.

رأسها = her head.

رأسهم = their (f.) head.

رؤس = heads ; stem to which suffixes are attached **رؤس**.

رؤسي = my heads.

رؤسنا = our heads.

رؤسك = thy (m.) heads.

رؤسك = your (m.) heads.

رؤسك = thy (f.) heads.

رؤسك = your (f.) heads.

رؤسه = his heads.

رؤسهم = their (m.) heads.

رؤسها = her heads.

رؤسهم = their (f.) heads.

B. Feminine Nouns.

The same rule applies as to the masculine, except that in the singular of words which have no vowel on the second radical, a P'toḥo is inserted before the **ل** with a consonantal suffix, giving the appearance of a construct form. Thus :

نفس = rest, stem to which suffixes are attached **نفس**.

نفسك = queen, stem to which suffixes are attached **نفسك**.

نفسي = my rest.

نفسنا = our rest.

نفسك = thy (m.) rest.

نفسك = your (m.) rest.

نُسْأَد = thy (f.) rest.	نُسْأَدُك = your (f.) rest.
نُسْأَد = his rest.	نُسْأَدُكُم = their (m.) rest.
نُسْأَد = her rest.	نُسْأَدُكُن = their (f.) rest.
مَلِكْأَد ¹ = my queen.	مَلِكْأَد = our queen.
مَلِكْأَد = thy (m.) queen.	مَلِكْأَدُك = your (m.) queen.
مَلِكْأَد = thy (f.) queen.	مَلِكْأَدُك = your (f.) queen.
مَلِكْأَد = his queen.	مَلِكْأَدُكُم = their (m.) queen.
مَلِكْأَد = her queen.	مَلِكْأَدُكُن = their (f.) queen.

مَلِكْأَد = queens, stem to which suffixes are attached مَلِكْأَد.

مَلِكْأَد = my queens.	مَلِكْأَد = our queens.
مَلِكْأَد = thy (m.) queens.	مَلِكْأَدُك = your (m.) queens.
مَلِكْأَد = thy (f.) queens.	مَلِكْأَدُك = your (f.) queens.
مَلِكْأَد = his queens.	مَلِكْأَدُكُم = their (m.) queens.
مَلِكْأَد = her queens.	مَلِكْأَدُكُن = their (f.) queens.

Possessive Suffixes attached to other words than Nouns.

The inseparable prepositions subordinate pronouns to themselves in the form of suffixes similar to those attached to the singular of nouns. Thus **فِي** = in thee, **لَهُ** = to him. **فِي**, however, does not follow this rule, but takes the form **فِي**, to which the pronouns are suffixed. So **لَهُ** = his, **لَهُ** **كِتَاب** = his book, an emphatic possessive. This literally means 'the book which is to him', **فِي** being the original form of **فِي**. So also **مِنْ** = from, **مَعَ** = with, **إِلَى** = unto, **كَأَنَّ** = like, as.

¹ Also written by some Oriental scholars **مَلِكْأَد**, but the vocalization given above is that preferred by European grammarians.

8. *ܐܝܠܡܝܗܝ ܕܥܡܐ ܠܗܝܠܐ ܩܒܠܐ* ܐܝܠܡܝܗܝ ܕܥܡܐ ܠܗܝܠܐ ܩܒܠܐ
 9. *ܠܗܝܠܐ ܕܥܡܐ ܠܗܝܠܐ ܕܥܡܐ ܠܗܝܠܐ ܕܥܡܐ* ܠܗܝܠܐ ܕܥܡܐ ܠܗܝܠܐ ܕܥܡܐ
 10. *ܦܥܬܐ ܕܥܡܐ ܠܗܝܠܐ ܕܥܡܐ ܠܗܝܠܐ ܕܥܡܐ* ܦܥܬܐ ܕܥܡܐ ܠܗܝܠܐ ܕܥܡܐ
 11. *ܥܦܬܐ ܕܥܡܐ ܠܗܝܠܐ ܕܥܡܐ ܠܗܝܠܐ ܕܥܡܐ* ܥܦܬܐ ܕܥܡܐ ܠܗܝܠܐ ܕܥܡܐ
 12. *ܠܗܝܠܐ ܕܥܡܐ ܠܗܝܠܐ ܕܥܡܐ ܠܗܝܠܐ ܕܥܡܐ* ܠܗܝܠܐ ܕܥܡܐ ܠܗܝܠܐ ܕܥܡܐ
 13. *ܠܗܝܠܐ ܕܥܡܐ ܠܗܝܠܐ ܕܥܡܐ ܠܗܝܠܐ ܕܥܡܐ* ܠܗܝܠܐ ܕܥܡܐ ܠܗܝܠܐ ܕܥܡܐ
 14. *ܠܗܝܠܐ ܕܥܡܐ ܠܗܝܠܐ ܕܥܡܐ ܠܗܝܠܐ ܕܥܡܐ* ܠܗܝܠܐ ܕܥܡܐ ܠܗܝܠܐ ܕܥܡܐ
 15. *ܠܗܝܠܐ ܕܥܡܐ ܠܗܝܠܐ ܕܥܡܐ ܠܗܝܠܐ ܕܥܡܐ* ܠܗܝܠܐ ܕܥܡܐ ܠܗܝܠܐ ܕܥܡܐ

Translate into Syriac :

1. Unto him, your (m.) head, my peace, thy (m.) disciples, their (m.) books, our heads, upon them (f.), from thee (f.), beside her, in me, your mouth, his words, my queen, their (f.) peace, to her.
2. Peace is on his head, he is keeping the book of the law.
3. The virgins are in the house of their queen.
4. We receive kindness from your king and from your queen.
5. The king who is in the city is taking away its treasure.
6. Ye (m.) are evil prophets and your words are not true, we do not receive them.
7. The Apostle is in the city on which there is a standard.
8. Evil old men have no peace upon their heads (say : there is not peace to them upon their heads).
9. Thou (m.) dost not keep the commandments which are written in thy book.
10. Peace is on thy head, O queen ; thou art in the temple.
11. Kindness is in the hands of us who receive thy (m.) yoke upon our head.
12. Ye have a fair city, O virgins, and there is a fair standard upon it.
13. This king does not keep his kingdom, the men who are in it are not good, and its good (men) are slain.
14. The old man has a book, and he keeps the festival according to it.
15. Peace be upon our heads, peace be upon your heads, peace be upon the head of every one that keepeth the commandments which are in this book.

SECTION 9. NOUNS WITH MOVABLE VOWELS

There are in Syriac two main classes of nouns which have movable vowels. In the first of these, masculine nouns carry only one vowel on the radicals. This appears in the simplest form of the word (absolute singular) on the second radical, in other parts of the noun on the first radical. Thus the following paradigm is produced :

	SINGULAR.	PLURAL.
Absolute	ܚܕܐ	ܚܕܐܝܢ
Emphatic	ܚܕܐܐ	ܚܕܐܐܝܢ
Construct	ܚܕܐ	ܚܕܐܝܢ

The vowel may be either P'tohô, R'boço, or 'Eçoço, but the vowel of the absolute is not necessarily that of the emphatic. Thus :

<i>Absolute.</i>	<i>Emphatic.</i>	<i>Construct.</i>
ܚܕܐ	ܚܕܐܐ	ܚܕܐ
ܕܚܐ	ܕܚܐܐ	ܕܚܐ
ܚܕܐܝܢ	ܚܕܐܐܝܢ	ܚܕܐܝܢ

Feminine nouns of this class have the vowel on the second radical only in the emphatic singular, in other forms it stands after the first radical. Thus the following paradigm is produced :

SINGULAR.			PLURAL.		
<i>Absolute.</i>	<i>Emphatic.</i>	<i>Construct.</i>	<i>Absolute.</i>	<i>Emphatic.</i>	<i>Construct.</i>
ܚܕܐ	ܚܕܐܐ	ܚܕܐ	ܚܕܐܝܢ	ܚܕܐܐܝܢ	ܚܕܐܝܢ
ܕܚܐ	ܕܚܐܐ	ܕܚܐ	ܕܚܐܝܢ	ܕܚܐܐܝܢ	ܕܚܐܝܢ
ܚܕܐܝܢ	ܚܕܐܐܝܢ	ܚܕܐܝܢ	ܚܕܐܝܢ	ܚܕܐܐܝܢ	ܚܕܐܝܢ

¹ These forms are given to illustrate the paradigm, but the plural forms of ܚܕܐܐܝܢ in use have *masculine* terminations.

Vocabulary.

مَلِكٌ = king.	ذَهَبٌ = gold.
رِجْلٌ = foot.	سَمَكٌ = fish.
خَمْرٌ = wine.	سَيْئٌ = torment.
زَمَانٌ = time.	قَوْلٌ = saying (pl.).
صَاحِبٌ = companion.	مَشْيٌ = walking.
بَعْدٌ = cost.	شَرِبَ = drank.
أُتْرُجٌ = threshold.	رَجُلٌ = man.
سَمَاءٌ = heaven.	وَلَدٌ = child.
يَوْمٌ = day.	جَمْعٌ = herd, ox.
(pl.) هَضْمَةٌ (s.) هَضَمَ = put, set.	قَرْنٌ = horn.
شَرَبٌ = drinking.	طَعَامٌ = food.
جَمَلٌ = came.	جَدِيدٌ = new (f.).
يَوْمٌ = was.	أَرْضٌ = earth, land.
لَحْمٌ = flesh.	مُتَقَرَّبٌ = honoured (f.).
جَسَدٌ = body.	جَنْبٌ = thigh.
بَطْنٌ = belly.	كَأَنَّ = as, like.
(f.) نَفْسٌ = soul.	قَالَ = said (3 m. s.).
عِجْلٌ = calf.	أَكَلَ = ate.
ثَقِيلٌ = heavy (f.).	

Exercise.

Translate into English :

1. مَجِسُّا مَدَّكَو يَوْمَ دَوْمَحَلَّ يَوْمَكَ + ذَهَبًا يَوْمًا
2. مَحْتَقًا يَوْمًا
3. قَوْلٌ مَحْتَقًا + قَوْلٌ مَحْتَقًا
4. هُمْ مَحْتَقًا قَوْلًا مَحْتَقًا مَحْتَقًا مَحْتَقًا مَحْتَقًا

5. $\text{ܕܚܩܬܐ ܐܘܠܡܝܢ ܐܠܗܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ}$ $\text{ܕܚܩܬܐ ܐܘܠܡܝܢ ܐܠܗܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ}$
 6. $\text{ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ}$ $\text{ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ}$
 7. $\text{ܐܠܗܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ}$ $\text{ܐܠܗܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ}$
 8. $\text{ܐܠܗܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ}$ $\text{ܐܠܗܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ}$
 9. $\text{ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ}$ $\text{ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ}$
 10. $\text{ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ}$ $\text{ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ}$
 11. $\text{ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ}$ $\text{ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ}$
 12. $\text{ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ}$ $\text{ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ}$
 13. $\text{ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ}$ $\text{ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ}$
 14. $\text{ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ}$ $\text{ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ}$
 15. $\text{ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ}$ $\text{ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ}$

Translate into Syriac :

1. The wolf has eaten the sheep of the good king.
2. The prophets say that the law has set standards-of peace upon the men of the city.
3. The man has set a yoke on the heads and on the horns of the oxen.
4. The king is drinking wine in the temple.
5. There is pain in the bodies of the men.
6. The men of the city have appointed festivals.
7. The soul of the good king is in Heaven.
8. The Apostle is eating of the flesh of fish, of the flesh of sheep and of oxen he is not eating.
9. The prophet walks according to the commandments-of the law.
10. The disciple is not watching the body-of man, he is watching the soul-of man.
11. Good is he who walks according to the law-of the Apostles.
12. A good and true soul is the sign of the disciple.
13. And that evil one said (that) 'I am the king-of kings', and he entered into the temple and tore away the gold.
14. On the day of the festival the Apostle eats the flesh of sheep and oxen, but drinks no wine; sometimes he eats the flesh of fish.
15. Gold is heavy and its cost is great.

SECTION 10. PRONOMINAL SUFFIXES ATTACHED TO NOUNS WITH MOVABLE VOWELS OF THE FIRST CLASS

As in the case of nouns with unchangeable vowels, the suffix is attached in all cases to the stem formed by dropping the **لْ** or **لُ** of the emphatic state. Thus:

مَلِكُ = king, stem to which suffixes are attached, **مَلِكْ**.

مَلِكٌ = kings, stem to which suffixes are attached, **مَلِكْ**.

مَلِكِي = my king.

مَلِكِي = my kings.

مَلِكِي = thy (m.) king.

مَلِكِي = thy (m.) kings.

مَلِكِي = thy (f.) king.

مَلِكِي = thy (f.) kings.

مَلِكِهِ = his king.

مَلِكِهِ = his kings.

مَلِكِهَا = her king.

مَلِكِهَا = her kings.

مَلِكُنَا = our king.

مَلِكُنَا = our kings.

مَلِكُكَ = your (m.) king.

مَلِكُكَ = your (m.) kings.

مَلِكُكِ = your (f.) king.

مَلِكُكِ = your (f.) kings.

مَلِكُهُمْ = their (m.) king.

مَلِكُهُمْ = their (m.) kings.

مَلِكُهُنَّ = their (f.) king.

مَلِكُهُنَّ = their (f.) kings.

سَلْبٌ = torment, stem to which suffixes are attached **سَلْبْ**.

سَلْبٌ = torments, stem to which suffixes are attached **سَلْبْ**.

سَلْبِي = my torment.

سَلْبِي = my torments.

سَلْبِي = thy (m.) torment.

سَلْبِي = thy (m.) torments.

سَلْبِي = thy (f.) torment.

سَلْبِي = thy (f.) torments.

سَلْبِهِ = his torment.

سَلْبِهِ = his torments.

سُتُّهَا = her torment.	سُتُّهَا = her torments.
سُتُّنَا = our torment.	سُتُّنَا = our torments.
سُتُّكَاف = your (m.) torment.	سُتُّكَاف = your (m.) torments.
سُتُّكَاف = your (f.) torment.	سُتُّكَاف = your (f.) torments.
سُتُّهُؤ = their (m.) torment.	سُتُّهُؤ = their (m.) torments.
سُتُّهُؤ = their (f.) torment.	سُتُّهُؤ = their (f.) torments.

Certain prepositions also attach themselves to this paradigm. Thus **مُؤ** = before, as well as the form **مؤ؟**, take the suffixes attached to the plural noun. **حَمْدًا** = against, takes the form **حَمْدًا** with the vocalic suffixes attached to the singular noun. The word reverts to its original form before consonantal suffixes. **فُؤ** = because of, takes the form of a feminine plural **فُؤ**. With the word **فُؤ** (= all) the **ا** of the 1st sing. suff. is vocalized—**فُؤ**; otherwise its suffixes are regular.

Exercise.

Translate into English :

1. مُؤة مُؤًا فُؤؤة، حَمْدًا فُؤؤة، * 2. 'فُؤ
3. 'فُؤ فُؤ، حَمْدًا فُؤؤة، * 4. 'فُؤ فُؤ، حَمْدًا فُؤؤة، * 5. 'فُؤ فُؤ، حَمْدًا فُؤؤة، * 6. 'فُؤ فُؤ، حَمْدًا فُؤؤة، * 7. 'فُؤ فُؤ، حَمْدًا فُؤؤة، * 8. 'فُؤ فُؤ، حَمْدًا فُؤؤة، * 9. 'فُؤ فُؤ، حَمْدًا فُؤؤة، * 10. 'فُؤ فُؤ، حَمْدًا فُؤؤة، * 11. 'فُؤ فُؤ، حَمْدًا فُؤؤة، *

12. **قُلَّا مِمَّ بُحْبُكُم** ; **وَحَدِّقُوا** "قُلَّا" **قَهْلًا** **وَمُقَالًا** **سَمْعًا** ;
 13. **لُحَّا** **يَوَّ** **وَنُكَّ** **قَدَمُ** **قَهْلًا** **حَنَفَةً** ; 14. **لُجَّ** **تَقْتَوَّ** ;
 15. **وَحَدِّقُوا** **كُحْبَتَتُّنَا** **وَحَبَّوْهُم** ; **وَنُكَّ** **بَقْلًا** **وَمَهْتَمَّ** ;
مُحْبَوَّ **قَدَمُ** **وَحَدِّقُوا** **قَهْلًا** ;

Translate into Syriac :

1. In my house there is flesh and wine.
2. We say that our words are true, for they are written in our book.
3. The prophet was in the belly of the fish because he does not keep thy commandments.
4. Thou speakest evil concerning us ; therefore thy torments (shall be) great.
5. Oxen and sheep have horns upon their heads.
6. The feet of the queen are on the threshold of her house.
7. Great is the kindness of good women towards their children.
8. The prophet said to the queens, Your virgins are slain instead of you.
9. Her husband (man) has eaten new food.
10. An evil woman is the torment of her husband and of her children.
11. There is peace in your flesh and in your soul, for ye are good.
12. His children put the flesh of his cattle on the ground, and he ate thereof.
13. An honoured woman is the queen of her house and of her land.
14. We receive your souls, we do not receive your gold.
15. This is the man whose oxen were slain by the wolf.

Additional Note on the Attachment of Suffixes to Prepositions.

I. The following cannot take a suffix directly attached ; if a suffix is required, the preposition **مِمَّ** is inserted : **مِمَّ** = except, **حَلَا** = above, **حَلَسَا** = below, **حَلَّ** = within, **حَا** = outside of, **حَسَا** = between, **حَبَّ** = until. These last two cannot take a pronominal object, even with **مِمَّ**.

II. The following take the suffixes attached to the singular masculine noun: ܠܗܝܠܐ = in order that, ܕܗܝܠܐ = behind, ܠܗܝܠܐ = near, unto, ܟܡ = with, ܟܠܐ = after, ܩܡ = from, so also the inseparable prepositions ܕ and ܠܝܢ . The words ܡܝܢ and ܕܝܢ are changed into ܡܝܢܐ and ܕܝܢܐ before suffixes.

III. The following take the suffixes attached to the plural masculine noun: ܕܠܝܠܐ = without, ܠܝܠܐ = beneath, ܟܡܝܢ = in front of, ܟܡܝܢܐ = around, ܟܡܝܢܐ = instead of, ܟܡܝܢܐ = upon, ܟܡܝܢܐ = before. ܟܡܝܢܐ = alone, is treated as a preposition, ܟܡܝܢܐ = by himself. The word ܟܡܝܢܐ changes into the form ܟܡܝܢܐ before suffixes.

SECTION II. SECOND CLASS OF NOUNS WITH MOVABLE VOWELS

This includes nouns which have in the first syllable an immovable vowel. This vowel may be either long or short. The typical form in the first case is that of the Active Participle of the simple conjugation of the verb. In the second case the vowel was originally followed by two consonants, either different ones or the same letter doubled. There is no longer any means of indicating the doubled letter in Syriac such as is to be found in Arabic and Hebrew, and in India it is no longer distinguished in pronunciation. The result is a lengthening in the sound of the vowel.

There are thus three types of nouns of this class, the first and second of which need not further be distinguished:

1. With long vowel ܟܡܝܢܐ (emph. ܟܡܝܢܐ).
2. With short vowel originally followed by a doubled consonant; ܟܡܝܢܐ (emph. ܟܡܝܢܐ), ܟܡܝܢܐ (emph. ܟܡܝܢܐ).

3. The first syllable containing a short vowel followed by two consonants : **مَحْمُومٌ**, **مَحْمُومٌ** (emph. **مَحْمُومٌ**).

N.B. Nouns of this last type are formed normally by the prefixing of one or more letters to the original root.

Masculine nouns of this class take a short vowel on the second root syllable in the absolute and construct singular.

Feminine nouns of this class take a similar short vowel in the emphatic singular.

(It may be remarked that Syriac grammarians in India have not generally recognized the existence of a participle at all. The form **مُحْمَمٌ** has been referred to a double source. When used as a verb it has been regarded as a present tense, and when used nominally it has been described as a contracted form of the 'noun of the agent', **مُحْمَمٌ**. It has, however, been felt better to retain the European description of this form, partly on grounds of analogy with other Semitic languages, and partly because when used as a verb it differs from the other forms in its mode of attaching the pronominal object.)

The following paradigms are thus formed :

A. Masculine Nouns.

SINGULAR.			PLURAL.		
<i>Absolute.</i>	<i>Emphatic.</i>	<i>Construct.</i>	<i>Absolute.</i>	<i>Emphatic.</i>	<i>Construct.</i>
مُحْمَمٌ	مُحْمَمٌ	مُحْمَمٌ	مُحْمَمَتِم	مُحْمَمٌ	مُحْمَمٌ
مُحْمَمٌ	مُحْمَمٌ	مُحْمَمٌ	مُحْمَمَتِم	مُحْمَمٌ	مُحْمَمٌ
مُحْمَمٌ	مُحْمَمٌ	مُحْمَمٌ	مُحْمَمَتِم	مُحْمَمٌ	مُحْمَمٌ
مُحْمَمٌ	مُحْمَمٌ	مُحْمَمٌ	مُحْمَمَتِم	مُحْمَمٌ	مُحْمَمٌ
مُحْمَمٌ	مُحْمَمٌ	مُحْمَمٌ	مُحْمَمَتِم	مُحْمَمٌ	مُحْمَمٌ

B. Feminine Nouns.

SINGULAR.			PLURAL.		
<i>Absolute.</i>	<i>Emphatic.</i>	<i>Construct.</i>	<i>Absolute.</i>	<i>Emphatic.</i>	<i>Construct.</i>
قَتْلًا	قَتْلًا ¹	قَتْلًا	قَتْلًا	قَتْلًا	قَتْلًا
قَتْلًا	قَتْلًا	قَتْلًا	قَتْلًا	قَتْلًا	قَتْلًا
قَتْلًا	قَتْلًا	قَتْلًا	قَتْلًا	قَتْلًا	قَتْلًا
قَتْلًا	قَتْلًا	قَتْلًا	قَتْلًا	قَتْلًا	قَتْلًا
(for قَتْلًا)					

Vocabulary.

قَتْلًا = killing.	قَتْلًا = life.
قَتْلًا = sparrow.	قَتْلًا = sinning.
قَتْلًا = telling.	قَتْلًا = bird.
قَتْلًا = satisfying.	قَتْلًا = loving.
قَتْلًا = betraying.	قَتْلًا = approaching.
قَتْلًا = taking away.	قَتْلًا = raising.
قَتْلًا = to him.	قَتْلًا = saying.
قَتْلًا = prayer.	قَتْلًا = justifying.
قَتْلًا = world, eternity.	قَتْلًا = priest.
قَتْلًا = lamb.	قَتْلًا = he is.
قَتْلًا = tent.	قَتْلًا = widow.
قَتْلًا = completing.	قَتْلًا = feather.
قَتْلًا = believing.	قَتْلًا = glory.

¹ The [ٓ] is sometimes omitted in these forms.

لِ = for.	عَجَلًا = chariot.
لِ = wilderness.	مَدْرَسًا = teaching.
لِ = truth.	لَا = there is not.
يَكُونُونَ = shall be (3rd plur. masc.).	دَاوُدَ = David.

Rule of Syntax.

The absolute state of the participle is used with the enclitic form of the pronoun to form a present tense.

أَنَا أَقُولُ = I am saying.
أَنْتَ أَقُولُ = thou (f.) art saying.
أَنْتُمْ أَقُولُونَ = we are saying.
أَنْتُمْ أَقُولُونَ = ye (m.) are saying, &c.

In the case of the third person the pronoun is generally omitted.

هُوَ أَقُولُ = he is saying.
هُمْ أَقُولُونَ = they (f.) are saying.

Exercise.

Translate into English :

1. أَمَحَدُكُمْ سَلَامًا حَقَّقْتُمْ لِحَقِّكُمْ وَأَخَذْتُمْ لِحَقِّكُمْ.
2. أَنَا أَقُولُ.
3. مَجِئْتُمْ لِمَدْرَسَةٍ وَمَعَكُمْ يَوْمَ مَدْرَسَتِكُمْ فَلَا مَدْرَسَةَ لَكُمْ وَفُلَانٌ.
4. هَذِهِ هِيَ مَدْرَسَتُكُمْ وَأَنْتُمْ مَجِئْتُمْ لَهَا لِحَقِّكُمْ.

¹ Often written in a contracted form, أَنَا أَقُولُ.

SECTION 12. POSSESSIVE SUFFIXES ATTACHED TO NOUNS WITH MOVABLE VOWELS OF THE SECOND CLASS

A. Masculine Nouns.

The suffix is attached to the stem formed by dropping the **لُ** of the emphatic state. In the case of consonantal suffixes, a P'toh is inserted after the second radical. Thus :

قَدَامُ = speech, stem to which suffixes are attached **قَدَامَ**,
before consonantal suffixes **قَدَامْ**.

قَدَامِي = my speech.	قَدَامُنَا = our speech.
قَدَامُكَ = thy (m.) speech.	قَدَامُكَ = your (m.) speech.
قَدَامُكِ = thy (f.) speech.	قَدَامُكِ = your (f.) speech.
قَدَامُهُ = his speech.	قَدَامُهُ = their (m.) speech.
قَدَامُهَا = her speech.	قَدَامُهَا = their (f.) speech.

The plural takes suffixes as other nouns.

B. Feminine Nouns.

The usual rule is followed, the vocalization being that of the emphatic state throughout.

To this class of nouns may be attached certain monosyllabic words, which may be treated as if they lacked a first syllable. Such are **قَدَامُ** = blood, **قَدَامُ** = name. Thus :

قَدَامِي = my name.	قَدَامُنَا = our name.
قَدَامُكَ = thy (m.) name.	قَدَامُكَ = your (m.) name.

مَقْدَم = thy (f.) name.

مَقْدَم = your (f.) name.

مَقْدَم = his name.

مَقْدَم = their (m.) name.

مَقْدَم = her name.

مَقْدَم = their (f.) name.

Certain prepositions are also similarly treated, e. g. **كُلًّا** = after, **كُلًّا** = behind.

Vocabulary.

بَعْد = beginning.

بَيْن = amongst.

خَدْم = servant.

خَدْم = work.

نُور = light.

كَمَال = fullness.

سُوء = love.

دُحَم = seeking (m. pl.).

مَعْبَد = heaven.

مَعْبَد = synagogue.

لَحْم = bread.

دُحَم = enemy.

أِنْ = if.

يُوحَنَّا = John.

Exercise.

Translate into English :

1. أَوَّلُ مَقْدَمِ خَدْمِكَ وَخَلْفَكَ قَدْ نَزَلَ؟ نُورٌ أَمْ لَا؟
2. مَعَهُ وَلَا يَدْرِي لِمَ مَخْلُوعٌ : سَلَفِي، يَهُوذا
3. أَمَّا مَعَهُ؟ خَلْفَكَ يَدْرِي أَمْ لَا؟ قَدْ نَزَلَ؟ مَعَهُ خَلْفَكَ مَعَهُ قَدْ نَزَلَ؟
4. أَمْ لَا؟ نَهَيْتَنِي فَمَنْ نَهَيْتَنِي؟ خَدْمَتِي يَدْرِي يَدْرِي
5. أَمَّا مَعَهُ؟ يَدْرِي وَخَلْفَكَ أَمَّا قَدْ نَزَلَ؟ أَمَّا مَعَهُ؟ وَخَلْفَكَ
6. مَعَهُ خَلْفَكَ أَمَّا مَعَهُ؟ نَهَيْتَنِي أَمَّا مَعَهُ؟ وَخَلْفَكَ خَدْمَتِي يَدْرِي
7. أَمْ لَا؟ نَهَيْتَنِي يَدْرِي خَدْمَتِي يَدْرِي خَدْمَتِي يَدْرِي؟ أَمَّا مَعَهُ؟
8. خَدْمَتِي يَدْرِي خَدْمَتِي يَدْرِي خَدْمَتِي يَدْرِي؟ أَمَّا مَعَهُ؟
9. دُحَم
10. أَمَّا مَعَهُ؟ خَدْمَتِي يَدْرِي

11. $\text{ܐܠܗܝܬܐ ܕܡܠܚܬܐ ܕܡܠܚܬܐ}$ ܐܠܗܝܬܐ ܕܡܠܚܬܐ ܕܡܠܚܬܐ
 12. $\text{ܐܠܗܝܬܐ ܕܡܠܚܬܐ ܕܡܠܚܬܐ}$ ܐܠܗܝܬܐ ܕܡܠܚܬܐ ܕܡܠܚܬܐ
 13. $\text{ܐܠܗܝܬܐ ܕܡܠܚܬܐ ܕܡܠܚܬܐ}$ ܐܠܗܝܬܐ ܕܡܠܚܬܐ ܕܡܠܚܬܐ
 14. $\text{ܐܠܗܝܬܐ ܕܡܠܚܬܐ ܕܡܠܚܬܐ}$ ܐܠܗܝܬܐ ܕܡܠܚܬܐ ܕܡܠܚܬܐ
 15. $\text{ܐܠܗܝܬܐ ܕܡܠܚܬܐ ܕܡܠܚܬܐ}$ ܐܠܗܝܬܐ ܕܡܠܚܬܐ ܕܡܠܚܬܐ

Translate into Syriac :

1. The feet of the king are on the threshold of the temple.
2. I am not eating of the flesh of your lamb.
3. The queen and her companions are behind the chariot of the king.
4. The widow of the priest is in the temple.
5. We believe that the love of the Apostle is upon his friends.
6. There is pain in my head and in my thigh.
7. The prophets say that truth is the saviour of the world.
8. Ye virgins, glory is upon your heads.
9. Thy chariot, O queen, is among the men of the city.
10. The women of the city say that after them comes the king.
11. Glory be unto your names, ye virgins, for ye keep the commandments of your queen.
12. My sheep and my ox are killed and the enemies are eating thereof.
13. The widows are watching the bodies of their men in their tents.
14. I know that my wife is good.
15. Ye seek your own glory, ye seek not the true glory of the kingdom.

SECTION 13. IRREGULAR NOUNS

A large number of Syriac nouns are irregular in the formation of the plural, having the singular indicated by a masculine form, and the plural by a feminine form or vice versa. Such nouns are ܢܦܠܐ = soul or self, pl. ܢܦܠܐܝܬܐ , ܡܠܚܬܐ = word, pl. ܡܠܚܬܐܝܬܐ . Some

nouns take either a masculine or a feminine form in the plural, e. g. **رُوحٌ** = spirit. These nouns are mostly feminine in gender, whatever their form may be, but there are some masculine nouns of this type, e. g. **أَبٌ** = father, has two plurals with different meanings, **أَبْهٌ** = natural fathers, **أَبْهٌ** = spiritual fathers.

The following have still further irregularities :

Meaning.	SINGULAR.				PLURAL.	
	Emph.	Const.	With cons. suf.	With voc. suf.	Emph.	Abs.
father	أَبٌ	—	أَبْهٌ, أَبْهٌ	أَبْهٌ	{ أَبْهٌ أَبْهٌ	أَبْهٌ
brother	أَخٌ	—	أَخْهٌ, أَخْهٌ	أَخْهٌ	أَخْهٌ	أَخْهٌ
father-in-law	سَوْءٌ	—	سَوْءٌ, سَوْءٌ	سَوْءٌ	سَوْءٌ	سَوْءٌ
mother	أُمٌ	أُمٌ	أُمٌ	أُمٌ	أُمٌ	أُمٌ
sister	أُخْتُ	—	أُخْتُ	أُخْتُ	أُخْتُ	—
other (m.)	أَخٌ	أَخٌ	أَخٌ	أَخٌ	أَخٌ	أَخٌ
„ (f.)	أُخْتُ	أُخْتُ	أُخْتُ	أُخْتُ	أُخْتُ	أُخْتُ
woman	أُخْتُ	أُخْتُ	أُخْتُ	أُخْتُ	أُخْتُ	أُخْتُ
handmaid	أُخْتُ	—	أُخْتُ	أُخْتُ	أُخْتُ	أُخْتُ
son	بَنٌ	بَنٌ	بَنٌ	بَنٌ	بَنٌ	بَنٌ
daughter	بَنٌ	بَنٌ	بَنٌ, بَنٌ	بَنٌ	بَنٌ	بَنٌ
house	بَيْتٌ	بَيْتٌ	بَيْتٌ	بَيْتٌ	بَيْتٌ	بَيْتٌ
(abs. بَيْتٌ)						
city, village	بَيْتٌ	بَيْتٌ	بَيْتٌ	بَيْتٌ	بَيْتٌ	بَيْتٌ
(abs. بَيْتٌ)						

A number of words are irregular in the emphatic plural, taking the termination ܠ instead of ܐ. This seems to have been the original form. Such words are ܠܬܡܐ = hand, plural ܠܬܡܐܐ; ܠܐܐ = breast, plural ܠܐܐܐ; ܠܫܐ = year, plural ܠܫܐܐ; ܠܐܐ = kind, method (a Persian word), plural ܠܐܐܐ.

Some words are plural in form and are sometimes construed as plural, but have singular meanings, e. g. ܠܡܥܠܐ = heaven, ܠܡܝܐ = water.

There are certain words with a movable vowel on the first radical in the emphatic singular ending in ܐ, which take a similar form in the plural. Such are ܠܐܐ = goat, plural ܠܐܐܐ; ܠܐܐܐ = likeness, plural ܠܐܐܐܐ (in the special sense 'price'). Others insert a ܐ in the plural, e. g. ܠܡܥܠܐ = part, plural ܠܡܥܠܐܐ; ܠܐܐܐ = place, plural ܠܐܐܐܐ. These last two classes of nouns are generally referred to roots similar to those of the class of irregular verbs known as verbs ܠܐܐܐ.

Some nouns show peculiarity in the matter of gender.

(a) Names of living things which are masculine even when they refer to females, e. g. ܠܡܥܠܐ = eagle, ܠܡܥܠܐ = gnat.

(b) Names of living things which are feminine even when they refer to males, e. g. ܠܡܥܠܐܐ = swallow, ܠܡܥܠܐܐ = sparrow.

(c) Nouns used in both genders, e. g. ܠܡܥܠܐ = sun, ܠܡܥܠܐܐ = ball, ܠܡܥܠܐܐ = light, ܠܡܥܠܐܐ = dwelling.

(d) The word ܠܡܥܠܐܐ is construed in all numbers and genders.

Rule of Syntax.

Comparison in Syriac is expressed by the use of the preposition ܡܥܠܐ. E. g.

ܡܥܠܐ ܡܥܠܐ ܡܥܠܐ = the ox is larger than the lamb.

ܡܥܠܐ ܡܥܠܐ ܡܥܠܐ = Rachel (was) more beautiful than her sister.

لَقَدْ = (she) has died.

$\text{יִשְׂרָאֵל} = \text{Israel.}$

نُحْدِ = let us dwell.

مُخْرَجٌ = let us go out.

يُفِي = (he) may (or will)

اَتَا = took.

help us.

مُشَاهِدٌ = seeing (m. pl.).

𐎶𐎵𐎲 = sit.

مُحْ = fear (m. pl.).

مُسْمَعٌ = hearing (m. pl.).

مُحِبُّ = love.

 $\nexists = \text{there is not } (\neg \forall).$

𐎧𐎡𐎴 = here.

Translate into English :

[illegible]

Translate into Syriac :

1. My son, my son, sit thou beside me. 2. Fear thy father
and thy mother, love thy brothers and thy sisters. 3. He that
doeth righteousness in the house of his father shall dwell in the
cities of Israel. 4. The queen is more beautiful than all the

other women who are in the house of the king. 5. In the hand of your mother there are many handmaids. 6. Other women can be your handmaids, no other can be your mother. 7. Ye know the name of his wife and the name of his wife's father. 8. Our father will help us at all times. 9. We and our sons dwell in the houses of our fathers. 10. The father is the head of his house, the king is the head of his people. 11. The enemy has devoured our sheep and our goats, and in the heaven there is no swallow or sparrow. 12. The eagle is larger than all other birds. 13. Return, O my daughter, unto thy mother and unto thy village. 14. It is written in the books of the Fathers that he who believes shall dwell in the heavens for ever. 15. The father is the king of his sons and of his servants, the mother is the queen of her daughters and of her handmaids.

V. THE VERB

SECTION 14. MODES OF INFLEXION

In all Semitic languages, verbs are inflected to indicate

(a) Conjugation.

(b) Tense.

(c) Gender.

(d) Number.

(e) Person.

(a) Conjugation.

As applied to the inflexions of Semitic languages, this term has a different meaning from that which it expresses in the grammar of Indo-European languages. The conjugations are not classes

into which different verbs may be grouped. In theory every verbal root may be used in all conjugations, though as a matter of practice there are very few which employ all the regular conjugations in Syriac. The conjugations are modifications of the root indicating modifications of the meaning. In some ways they correspond to the inflexions known as Voices in Indo-European languages, but they have a much wider scope.

A root may be modified in one of two ways, either by strengthening the radicals (or lengthening the vowels) within the root, or by external additions. These are always placed before the radical letters. Of these preformatives the most common is the syllable ܠܐ, originally having a reflexive force, but in Syriac developing into a sign of the Passive. In addition to this verbs are commonly modified either internally or externally.

The number of conjugations varies in different languages. Thus Hebrew has seven, while Arabic has no less than fifteen. In Syriac six are generally employed, though in the case of a few verbs other forms are found. These six are as follows :

1. The simple form of the verb, without any modification.
2. The passive of the simple form.
3. The intensive form, produced by internal modification.
4. The passive of the intensive form.
5. The extensive form produced by the prefixing of the letter ܐ, vocalized with P'toḥo.
6. The passive of the extensive form.

The old grammarians used the verb ܐܬܐܝܬܐ = to do, as their paradigm verb, and gave to each conjugation as its name the form which that verb assumed in that particular conjugation. More modern Oriental grammarians have employed the verb

𐤀𐤌𐤍 = to kill, in the same way. Thus the names given to the various conjugations are as follows :

1. Pe'al or Q'tal.
2. Ethpe'el or Ethq'tel.
3. Pa'el or Qa'tel.
4. Ethpa'al or Ethqa'tal.
5. Aph'el or Aq'tel.
6. Ettap'al or Ettaq'tal.

N.B. Syriac verbs are always quoted, not by their infinitive but by the 3rd Sing. Masc. Perf. Pe'al, as being the simplest form of the verb.

The paradigm of the conjugations, then, as applied to the verb 𐤀𐤌𐤍, will appear as follows :

	ACTIVE.	PASSIVE.
Simple	𐤀𐤌𐤍	𐤀𐤌𐤍ܐ
Intensive	𐤀𐤌𐤍	𐤀𐤌𐤍ܐ
Extensive	𐤀𐤌𐤍ܐ	𐤀𐤌𐤍ܐܐ

(b) The Tenses.

The tenses proper are two in number, the Perfect and the Imperfect. In addition to these the following forms of the verb should be mentioned, the Imperative, the Participle, and the Infinitive.

The Perfect and the Imperfect originally expressed completeness and incompleteness respectively, without reference to past or future time. In Syriac, however (possibly owing to the influence of Greek), they have developed into a Past and a Future tense, and are often spoken of under these names. Three other compound tenses have been developed in Syriac, a Present, a Continuous Past, and a Pluperfect.

(c) Gender.

As in the Nouns, there are two genders, masculine and feminine.

(d) Number.

As in the Nouns, there are two numbers, singular and plural.

(e) Person.

As in the pronouns, there are three persons, first, second, and third. In conjugating Syriac verbs it is usual to place the third person first and the first person last.

THE PE'AL

SECTION 15. The Perfect.

The stem is represented by the 3 sing. masc., to which are affixed the terminations of the other numbers, persons, and genders. These are shortened forms of the personal pronouns. They are as follows :

	SINGULAR.	PLURAL.
1st Common	ܐܢܝ	ܐܢܝܢ
2nd Masculine	ܐܢܬܐ	ܐܢܬܝܢ
2nd Feminine	ܐܢܬܝ	ܐܢܬܝܢ
3rd Masculine	—	ܐܢܬܐܢ
3rd Feminine	ܐܢܬܐ	ܐܢܬܝܢ

Attached to the stem of the verbs ܐܬܝܠܟܐ and ܐܬܝܠܟܝܢ (= fear),

which, like a number of others takes R'boço instead of P'toço in the Perfect, these will appear as follows :

	SINGULAR.	PLURAL.
3rd Masculine	مَكَّنَ مَكَّنْ	{ مَكَّنَهُ مَكَّنُوا مَكَّنَتْهُ مَكَّنُوا
2nd Feminine	مَكَّنَتْ مَكَّنِي	{ مَكَّنَتْ مَكَّنِي مَكَّنْتِي مَكَّنْتِي
2nd Masculine	مَكَّنَ مَكَّنْ	مَكَّنَتْهُ مَكَّنُوا
2nd Feminine	مَكَّنَتْ مَكَّنِي	مَكَّنَتْ مَكَّنِي
1st Common	مَكَّنَ مَكَّنْ	مَكَّنُوا مَكَّنُوا

The pronoun **يَسْ** is frequently added in a contracted form to the 1st Person Plural, **مَكَّنْتِي**, **مَكَّنْتِي**.

It will be seen that in the 3rd Sing. Fem. and the 1st Sing. the vowel is shifted to the first radical, while in the other persons it remains as in the 3rd Sing. Masc.

The forms of the 3rd Plur. ending in **ي** are less commonly used than the others.

The Perfect is used to indicate the shade of meaning expressed by the following tenses :

1. The Aorist He killed.
2. The Present Perfect He has killed.
3. The Pluperfect He had killed.
4. The Future Perfect He will have killed.

Vocabulary.

قَالَ = say.

بَعْدَ = receive.

قَالَ = lead.

مُعَلِّمٌ = teacher.

سَقَطَ = fall.

جَمْعٌ = crowd.

מָגַב = gather.	מָסַב = sent.
מָסַב = stone.	מָסַב = hear.
מָסַב = keep.	מָסַב = write.
מָסַב = do, make.	מָסַב = witness.
מָסַב = transgress.	מָסַב = high.
מָסַב = mountain.	מָסַב = lawful.
מָסַב = youth.	מָסַב = dead.
מָסַב = voice.	מָסַב = but.
מָסַב = counsel.	מָסַב = Jerusalem.

Exercise.

Translate into English :

1. מָסַב אֶת־הַמָּלָךְ : וְכֵן חָלַף־בְּיָדָא חֶלְבָא וְזָמָא.
2. מָסַב אֶת־הַמָּלָךְ : חָלַף־בְּיָדָא חֶלְבָא וְזָמָא.
3. מָסַב אֶת־הַמָּלָךְ : חָלַף־בְּיָדָא חֶלְבָא וְזָמָא.
4. מָסַב אֶת־הַמָּלָךְ : חָלַף־בְּיָדָא חֶלְבָא וְזָמָא.
5. מָסַב אֶת־הַמָּלָךְ : חָלַף־בְּיָדָא חֶלְבָא וְזָמָא.
6. מָסַב אֶת־הַמָּלָךְ : חָלַף־בְּיָדָא חֶלְבָא וְזָמָא.
7. מָסַב אֶת־הַמָּלָךְ : חָלַף־בְּיָדָא חֶלְבָא וְזָמָא.
8. מָסַב אֶת־הַמָּלָךְ : חָלַף־בְּיָדָא חֶלְבָא וְזָמָא.
9. מָסַב אֶת־הַמָּלָךְ : חָלַף־בְּיָדָא חֶלְבָא וְזָמָא.
10. מָסַב אֶת־הַמָּלָךְ : חָלַף־בְּיָדָא חֶלְבָא וְזָמָא.
11. מָסַב אֶת־הַמָּלָךְ : חָלַף־בְּיָדָא חֶלְבָא וְזָמָא.
12. מָסַב אֶת־הַמָּלָךְ : חָלַף־בְּיָדָא חֶלְבָא וְזָמָא.
13. מָסַב אֶת־הַמָּלָךְ : חָלַף־בְּיָדָא חֶלְבָא וְזָמָא.

	SINGULAR.	PLURAL.
3rd Masc.
3rd Fem. (.....)
2nd Masc.
2nd Fem.
1st Com.

In those parts which have no affirmative a vowel appears. In the case of verbs whose perfect has ^ʾ the vowel is either ^ʾ or ^ʾ. The latter is only found in a few verbs, but some of these are of very common occurrence, e.g. ^ʾ = to do. In the case of those verbs which have the perfect in ^ʾ the imperfect has ^ʾ. The following paradigm is thus formed:

	In ^ʾ .	In ^ʾ .	In ^ʾ .
<i>Singular.</i>			
3rd Masc.
3rd Fem. (.....) (.....) (.....)
2nd Masc.
2nd Fem.
1st Com.

Plural.

3rd Masc.	.....	.....	.....
3rd Fem.	.....	.....	.....
2nd Masc.	.....	.....	.....
2nd Fem.	.....	.....	.....
1st Com.	.....	.....	.....

The Imperative.

The Imperative is formed from the 2nd person of the imperfect by the dropping of the preformative. In the plural the absence of the preformative makes it necessary to retain the vowel. The Imperative is only found in the 2nd person, the forms of the imperfect being used for the 1st and 3rd.

	In ʾ.	In ʿ.	In ʾ.
Singular Masc.	مَهْ	حَبْ	سَلْ؟
Singular Fem.	مَهْ	حَبْ	سَلْ؟
Plural Masc.	مَهْ	حَبْ	سَلْ؟
	مَهْ	حَبْ	سَلْ؟
Plural Fem.	مَهْ	حَبْ	سَلْ؟
	مَهْ	حَبْ	سَلْ؟

Participles.

These are two in number :

(a) Active مَهْ, a form already dealt with under the head of the noun.

(b) Passive مَهْ, treated as a noun with an unchangeable vowel.

N.B. Words of the form مَهْ are regarded as Passive Participles by Oriental grammarians, but as pure nouns by European scholars.

Infinitive.

All Infinitives have the preformative ʾ. That ʾ of the Pe'al is مَهْ. The preposition ʾ is frequently prefixed to the Infinitive. The Composite tenses have already been mentioned. In addition

to the three previously indicated, a fourth, formed with the imperfect of the verb together with the perfect of the enclitic verb **יָסַח**, is sometimes used in conditional sentences to indicate a frequent occurrence in the past. As the conjugation of the verb **יָסַח** is irregular, the perfect is given below :

	SINGULAR.	PLURAL.
3rd Masc.	יָסַח	סָח
3rd Fem.	לָסַח	סָחָה
2nd Masc.	לָסַחְתָּ	סָחַתְּכֶם
2nd Fem.	לָסַחְתְּ	סָחַתְּנָה
1st Com.	* לָסַחְנוּ	סָחִינוּ

The other composite tenses are formed as follows :

(a) Present ; Participle + personal pronoun

נִסְחָה = I am killing.

(b) Continuous Past ; Participle + perfect of **יָסַח**

יָסַח = he was killing.

(c) Pluperfect ; Perfect + perfect of **יָסַח**

יָסַח = he had killed.

N.B. When the verb **יָסַח** is used alone, the **ח** is pronounced, and it is written **יָסַח**.

Vocabulary.

טַעַם = taste.

זַעַם = anger.

חָצַח = flee.

יָלַח = child.

סָח = see.

עָרַח = evening.

מָדַם = loose, dismiss, allow, forgive.	מָדַם* = draw near.
חָלַם = conquer.	מָלַם = standing.
לָמַם = death.	חָמַם = cloud.
מָחַם = beloved.	לָמַם = there.
לָמַם = fruit.	מָחַם = something.
מָחַם = until.	(מָחַם =) מָחַם = who.
מָחַם = Zion.	(מָחַם =) מָחַם = this is.

* Makes its imperfect in מָ. There are four other verbs whose perfect has מָ and imperfect מָ: מָחַם = worship, מָחַם = be silent, מָחַם = descend, מָחַם = be meagre.

Exercise.

Translate into English :

1. מָחַם מָחַם מָחַם וְלֹא תִהְיֶה מָחַם חָמַם וְחָמַם מָחַם.
2. מָחַם מָחַם מָחַם חָמַם מָחַם : מָחַם מָחַם מָחַם.
3. מָחַם מָחַם מָחַם חָמַם מָחַם וְלֹא תִהְיֶה מָחַם.
4. מָחַם מָחַם מָחַם מָחַם מָחַם מָחַם מָחַם מָחַם.
5. מָחַם מָחַם מָחַם מָחַם מָחַם מָחַם מָחַם מָחַם.
6. מָחַם מָחַם מָחַם מָחַם מָחַם מָחַם מָחַם מָחַם.
7. מָחַם מָחַם מָחַם מָחַם מָחַם מָחַם מָחַם מָחַם.
8. מָחַם מָחַם מָחַם מָחַם מָחַם מָחַם מָחַם מָחַם.
9. מָחַם מָחַם מָחַם מָחַם מָחַם מָחַם מָחַם מָחַם.
10. מָחַם מָחַם מָחַם מָחַם מָחַם מָחַם מָחַם מָחַם.

1. I will not fear death, for thou wilt not allow death to conquer those who believe in thee. 2. Fear him who will slay your souls, but flee not from a cloud. 3. Dismiss the conquered that they may taste grace instead of death. 4. We will taste of the fruits of the earth. 5. Ye shall say to the woman, Thou shalt not transgress the law. 6. Let righteousness draw near to us that we may do according to thy commandments. 7. We have taken counsel that we may flee from the conqueror. 8. These women will not allow their children to draw near to the feet of the king. 9. The queen said to her handmaids, Ye shall not draw near unto me. 10. The king's daughter will not do that which is not lawful. 11. The prophet will not forgive his sons if they transgress the law. 12. The man said to his wife, If thou wilt taste the fruit, I will not allow wrath to conquer thee. 13. Thou shalt not draw near unto us lest we bear witness against thee. 14. They will fear to eat of the fruit of the earth lest they draw near to death. 15. The king's servants said, Ye shall not flee from us; and the women said, Ye shall not slay us.

Translate into Syriac :

1. I will not fear death, for thou wilt not allow death to conquer those who believe in thee.
2. Fear him who will slay your souls, but flee not from a cloud.
3. Dismiss the conquered that they may taste grace instead of death.
4. We will taste of the fruits of the earth.
5. Ye shall say to the woman, Thou shalt not transgress the law.
6. Let righteousness draw near to us that we may do according to thy commandments.
7. We have taken counsel that we may flee from the conqueror.
8. These women will not allow their children to draw near to the feet of the king.
9. The queen said to her handmaids, Ye shall not draw near unto me.
10. The king's daughter will not do that which is not lawful.
11. The prophet will not forgive his sons if they transgress the law.
12. The man said to his wife, If thou wilt taste the fruit, I will not allow wrath to conquer thee.
13. Thou shalt not draw near unto us lest we bear witness against thee.
14. They will fear to eat of the fruit of the earth lest they draw near to death.
15. The king's servants said, Ye shall not flee from us; and the women said, Ye shall not slay us.

SECTION 17. THE ETHPE'EL

The Ethpe'el is formed from the Pe'al by prefixing the syllable **—lʾʾ**. This preformative appears in other Semitic languages, e. g. in Hebrew it takes the form hith-, and in Aramaic 'ith-. It was

originally a reflexive particle, the passive being represented in other ways, but Syriac has no true passive forms except in the participle, and the reflexive forms have taken the force of the passive, and are, indeed, generally called passives.

In all passive conjugations, if the first radical of the verb is a sibilant (ܣ, ܥ, ܦ, or ܩ), the ܠ of the preformative changes place with the sibilant, thus :

ܡܡܠܐ = be complete, Ethpe'el ܠܡܡܠܐ, not ܡܡܠܐܠ
 ܬܬܬܐ = support, Ethpe'el ܬܬܬܐ, not ܬܬܬܐܠ

In the case of ܦ and ܩ a further change takes place, the denta being accommodated to the sibilant, i. e. with ܩ, ܦ takes the place of ܠ and with ܦ, ܩ. Thus :

ܩܩܩܐ = crucify, Ethpe'el ܩܩܩܐ, not ܩܩܩܐܠ, or even ܩܩܩܐܠ
 ܒܒܒܐ = buy, Ethpe'el ܒܒܒܐ, not ܒܒܒܐܠ, or even ܒܒܒܐܠ

Perfect.

In the 1st Sing. and the 3rd Sing. Fem. the first radical takes

	SINGULAR.	PLURAL.
3rd Masc.	ܠܡܠܐ	{ ܠܡܠܐܝܬܐ ܠܡܠܐܝܬܐ
3rd Fem.	ܠܡܠܐ	{ ܠܡܠܐܝܬܐ ܠܡܠܐܝܬܐ
2nd Masc.	ܠܡܠܐ	ܠܡܠܐܝܬܐ
2nd Fem.	ܠܡܠܐ	ܠܡܠܐܝܬܐ
1st Com.	ܠܡܠܐ	ܠܡܠܐ

Imperfect.

The Imperfect is as follows :

	SINGULAR.	PLURAL.
3rd Masc.	יִמְלֵךְ	יִמְלִיכֻם
3rd Fem.	יִמְלֵכָה (יִמְלִיכֻה)	יִמְלִיכֻם
2nd Masc.	יִמְלֵכָה	יִמְלִיכֻם
2nd Fem.	יִמְלִיכִי	יִמְלִיכֻם
1st Com.	יִמְלֵכוּ	יִמְלֵכוּ

Imperative.

The distinctive feature of the Imperative is that the second radical disappears in pronunciation, and is written with the 'linea occultans'. Thus :

Sing. Masc.	יִמְלֵךְ
Sing. Fem.	יִמְלִיכִי
Plur. Masc.	{ יִמְלִיכֻם יִמְלִיכֻם
Plur. Fem.	{ יִמְלִיכֻם יִמְלִיכֻם

Infinitive.

All Infinitives except the Pe'al are of the form of feminine nouns ending in **ה**, and have Z'qopo on the second radical, thus : **יִמְלִיכֵה**.

Participle.

All Participles except the Pe'al have a preformative **פ**, so that of the Ethpe'el is **פְּעֻמָּה**, fem. **פְּעֻמָּה**.

In meaning the Ethpe'el is normally the passive of the Pe'al, e. g. **קָנָה** = to buy, **קָנָה** = to be bought. Sometimes, however, it has a different sense, e. g. **מָלַם** = be complete, **מָלַם** = be betrayed.

Vocabulary.

רָדַף = persecute.	מָלָה = place.
הָלַךְ = go up.	רָדַף = torture, tempt.
זָמַן = time.	פָּתַח = open.
מָלָה = skull.	אָז = then.
קָרָא = call, read.	מָלַם = season with salt.
מִיָּד = immediately.	סָפַד = think, reckon, account.
חָטַם = be baptized.	(f.) מָלַם = salt.
יָכַח = able.	לָלַךְ = blasphemy.
בָּרָא = create.	עָשָׂה = evildoers.
קָדְשָׁה = holiness.	עֵינָה = eye.
חַטֹּאת = sins.	חָמַם = blind.

Exercise.

Translate into English :

1. **הָיָה** **לָהּ** **לְחַטֹּאת** **וְיָדָהּ** **וְיָמָה** **מִלְכָּה** **דָּבָר** **קָדָשׁ**.
2. **וְיָמָה** **לְחַטֹּאת** **וְיָדָהּ** **וְיָמָה** **מִלְכָּה** **דָּבָר** **קָדָשׁ**.
3. **מָלָה** **וְיָדָהּ** **וְיָמָה** **מִלְכָּה** **דָּבָר** **קָדָשׁ**.

- [illegible]

Translate into Syriac :

1. You have been accounted the salt of the earth. 2. Let your words be seasoned with salt. 3. She was led by evildoers to the place of a skull. 4. The flesh of my oxen was sold for (₪) gold. 5. And the prophet said, We shall be betrayed into the hands of the priests. 6. Thou wilt be seen in the temple, O king. 7. Heaven and earth were created first, and after them we were created. 8. For the sake of my name ye shall be led before kings and priests and shall be accounted evildoers and shall be tortured and killed. 9. The Apostle said to the woman, Thy sins shall be forgiven to thee. 10. The man kept the commandment, but the woman was tempted and fell from righteousness. 11. I am being betrayed that I may be crucified. 12. Ye have kept the commandment of the prophet and it has

been counted unto you for righteousness. 13. Ye women know not the time when ye shall be slain. 14. Ye who have been persecuted for the sake of righteousness shall be accounted sons of the kingdom. 15. Let evildoers be stoned, let them not be crucified.

SECTION 18. THE INTENSIVE FORMS; ACTIVE, PA'EL; PASSIVE, ETHPA'AL

The intensive forms are characterized by an original doubling of the second radical. Owing to the fact that the West Syrians had no means of indicating the doubled letter, except by the Qushoyo point, it ceased to be distinguished and in India is pronounced as a single consonant, while the vowel preceding it is lengthened in compensation.

The preformatives and affirmatives are normal. The vowel always remains on the first radical and with vocalic affirmatives (except in the infinitives) the second radical loses its vowel. In the Pa'el the preformative has no vowel except in the 1st Sing. Impf. The paradigm is as follows :

PA'EL.		
Perfect.	SINGULAR.	PLURAL.
3rd Masc.	مَلَّك	{ مَلَّك مَلَّكُم
3rd Fem.	مَلَّكَا	{ مَلَّكَا مَلَّكُنَّ
2nd Masc.	مَلَّكْتَ	مَلَّكْتُمَا
„ Fem.	مَلَّكْتِ	مَلَّكْتُنَّ
1st Com.	مَلَّكْنَا	مَلَّكْنَا

Imperfect.

	SINGULAR.	PLURAL.
3rd Masc.	يَمْشِي	يَمْشُونَ
3rd Fem.	يَمْشِي (يَمْشِي)	يَمْشِينَ
2nd Masc.	يَمْشِ	يَمْشُوا
„ Fem.	يَمْشِي	يَمْشِينَ
1st Com.	يَمْشُوا	يَمْشُوا

Imperative.

Sing. Masc.	يَمْشِ
Sing. Fem.	يَمْشِي
Plur. Masc.	{ يَمْشُوا يَمْشُوا }
Plur. Fem.	{ يَمْشِينَ يَمْشِينَ }

Participles.

Active	يَمْشِي
Passive	يَمْشِي

Infinitive. يَمْشِي

ETHPA'AL.

Perfect.

	SINGULAR.	PLURAL.
3rd Masc.	فَعَّلَ	{ فَعَّلُوا فَعَّلْتُمْ
3rd Fem.	فَعَّلَتْ	{ فَعَّلْنَ فَعَّلْتُمْ
2nd Masc.	فَعَّلْتَ	فَعَّلْتُمَا
„ Fem.	فَعَّلْتِ	فَعَّلْتُمَا
1st Com.	فَعَّلْنَا	فَعَّلْنَا

Imperfect.

3rd Masc.	يَفْعِلُ	يَفْعِلُونَ
„ Fem.	يَفْعِلُ (يَفْعِلُ)	يَفْعِلْنَ
2nd Masc.	يَفْعِلُ	يَفْعِلُ
„ Fem.	يَفْعِلِينَ	يَفْعِلِينَ
1st Com.	يَفْعِلُ	يَفْعِلُ

Imperative. Has an alternative form in which the 2nd radical is elided.

Sing. Masc.	فَعِّلْ	فَعِّلْ
Sing. Fem.	فَعِّلِي	فَعِّلِي
Plur. Masc.	{ فَعِّلُوا فَعِّلْتُمْ	{ فَعِّلُوا فَعِّلْتُمْ
Plur. Fem.	{ فَعِّلْنَ فَعِّلْتُمْ	{ فَعِّلْنَ فَعِّلْتُمْ

Participle. فَعْلٌ

Infinitive. فَعْلٌ

Vocabulary.

(* indicates that the word is only used in the intensive forms, or that it only has this meaning when used in these forms.)

قَبِلَ = *receive.	كَبَلَ = break.
قَبَّلَ* = serve.	قَبَّلَ* = fortify oneself.
تَبَعَ = follow.	سَبِيلٌ = path.
جَمَعَ = gather together.	قَفَى* = expound.
بَارَكَ = *bless.	قَبَّلَ = anticipate.
فَتَحَ = open.	قَتَعُكُمُ = fetters.
ضَرَبَ = strike.	فَضَلَ = break.
حَضَنَ = embrace.	سَلَامٌ = peace.
ضَرَبَ = *beat.	قَالَ* = speak.
كَمَلَ = *complete.	لَئِنْ = but.
فَلَ = divide.	سَقَطَ = chain.
جَمَعَ = gather, pluck.	دَخَلَ = subdue.
قَدَّمَ = *offer up.	قَدَّمَ = be able.
رَفَعَ = sing (praise).	سَوَّى = *strengthen.
فَهَّمَهُ = understand.	قَامَ = *establish.
قَبَّلَ = be first.	لِسَانٌ = tongue, language.
قَبَّلَ = whenever.	إِبْرَاهِيمُ = Abraham.

Note. It will be observed that while the Pa'el properly strengthens the meaning of the root, it is frequently employed to give a transitive sense to an intransitive verb.

The words قَبَّلَ and قَبَّلَ (= multiply), though properly the Pa'el forms of verbs are often used as Adverbs in the sense of 'before' and 'much' respectively.

Translate into English :

- Translate into Syriac :**

1. And Abraham set his hands on the heads of his sons and blessed them. 2. We have received good from his hand, and shall we not also receive evil? 3. And the king sent them unto the city and said unto them, Whatsoever ye hear tell me.

4. My brethren, if a man be overtaken in sin, receive him not.
 5. And the temple was opened and the virgins offered the flesh of oxen and the priest received it from their hands. 6. I shall finish my work and I shall be betrayed into the hands of evil doers. 7. He said to the daughters of the priest, Ye will not understand that which I speak unto you. 8. And the king said unto his enemies, I am not able to make peace with you, because ye have not been subdued under my feet. 9. Let us serve Him in His temple, and let us sing praise to Him. 10. Send peace in our time. 11. We have been gathered together that we may serve the king. 12. Ye (f.) shall speak that which ye have heard. 13. The king's daughters shall be led into the temple that they may receive a blessing from the priest. 14. Be gathered together, ye wives of the prophets, that ye may sing praises. 15. Let the words of the prophet be expounded unto us.

SECTION 19. THE EXTENSIVE. ACTIVE, APH'EL; PASSIVE, ETTAPH'AL

APH'EL.

With preformatives the initial *ʔ* is dropped, and the preformative takes its vowel. Its meaning is often causative, but is also simply an active or emphatic application of the root.

The paradigm is as follows :

Perfect.

	SINGULAR.	PLURAL.
3rd Masc. .	ʔאַמְּלָה	{ אַמְּלָה אַמְּלִי אַמְּלִי
3rd Fem.	אַמְּלָה	{ אַמְּלָה אַמְּלִי אַמְּלִי

Perfect.

	SINGULAR.	PLURAL.
2nd Masc.	فَعَّلَ	فَعَّلُوْهُ
„ Fem.	فَعَّلَتْ	فَعَّلْنَ
1st Com.	فَعَّلُوا	فَعَّلُوْا

Imperfect.

3rd Masc.	يُفَعِّلُ	يُفَعِّلُوْنَ
„ Fem.	يُفَعِّلُ (يُفَعِّلِيْ)	يُفَعِّلْنَ
2nd Masc.	تُفَعِّلُ	تُفَعِّلُوْنَ
„ Fem.	تُفَعِّلِيْ	تُفَعِّلْنَ
1st Com.	نُفَعِّلُ	نُفَعِّلُوْا

Imperative.

Sing. Masc.	فَعِّلْ	
Sing. Fem.	فَعِّلِيْ	
Plur. Masc.	فَعِّلُوا	فَعِّلُوْا
Plur. Fem.	فَعِّلْنَ	فَعِّلْنَ

Participles.

Active.	فَاعِلٌ
Passive.	مَفْعُوْلٌ

Infinitive. فَعْلَانٌ

ETTAPH'AL.

Perfect.

	SINGULAR.	PLURAL.
3rd Masc.	﴿مَلَّ﴾	{ مَلَّوْا مَلَّوْنَ
„ Fem.	﴿مَلَّتْ﴾	{ مَلَّوْا مَلَّوْنَ
2nd Masc.	﴿مَلَّكَ﴾	﴿مَلَّكُوْا﴾
„ Fem.	﴿مَلَّكَتْ﴾	﴿مَلَّكُوْا﴾
1st Com.	﴿مَلَّكُوا﴾	﴿مَلَّكُوا﴾

Imperfect.

3rd Masc.	﴿مَلَّ﴾	﴿مَلَّوْا﴾
„ Fem.	﴿مَلَّتْ﴾ * (﴿مَلَّتْ﴾)*	﴿مَلَّوْا﴾
2nd Masc.	﴿مَلَّكَ﴾ *	﴿مَلَّكَوْا﴾ *
„ Fem.	﴿مَلَّكَتْ﴾ *	﴿مَلَّكَوْا﴾ *
1st Com.	﴿مَلَّكُوا﴾	﴿مَلَّكُوا﴾

* In these forms the second **ل** is frequently omitted, being absorbed in that which follows.

Imperative.

Sing. Masc.	﴿مَلَّ﴾	
Sing. Fem.	﴿مَلَّتْ﴾	
Plur. Masc.	﴿مَلَّكَ﴾	﴿مَلَّكُوْا﴾
Plur. Fem.	﴿مَلَّكَتْ﴾	﴿مَلَّكُوْا﴾

Participle. ﴿مَلَّكٌ﴾

Infinitive. ﴿مَلَّكْ﴾

The following conjugations, which are similar in their inflexions to the Aph'el and Ettaph'al are occasionally met with:

- (a) Pa'lel and Ethpa'al, e.g. **לְלַחֵם**, **לְלַחֵם**.*
 (b) Pe'al'el and Ethpe'al'al, e.g. **לְלַחֵם**, **לְלַחֵם**.
 (c) Palpel and Ethpalpal, e.g. **לְלַחֵם**, **לְלַחֵם** (characteristic of verbs double **ל**).
 (d) Paulel and Ethpaulal, e.g. **לְלַחֵם**, **לְלַחֵם**.
 (e) Pai'el and Ethpai'al, e.g. **לְלַחֵם**, **לְלַחֵם**.
 (f) *Saph'el and Estaph'al, e.g. **לְלַחֵם**, **לְלַחֵם** (also with **ל** for **ל**).
 (g) Pam'el and Ethpam'al, e.g. **לְלַחֵם**, **לְלַחֵם**.
 (h) Par'el and Ethpar'el, e.g. **לְלַחֵם**, **לְלַחֵם**.
 (i) Pa'li and Ethpa'li, e.g. **לְלַחֵם**, **לְלַחֵם**.*

* These forms, though uncommon in Syriac, are regularly recognized conjugations in other Semitic languages, especially Assyrian, where they take the place of the Aph'el.

Verbs transitive in the Pe'al often take two objects in the Aph'el: **לְלַחֵם** **לְלַחֵם** = Ye shall cross the river, **לְלַחֵם** **לְלַחֵם** = Ye shall cause us to cross the river.

Vocabulary.

(* indicates words used only in the Extensive, or only in the Extensive in the sense given.)

לְלַחֵם = *clothe.

לְלַחֵם = purify.

לְלַחֵם = cross over.

לְלַחֵם = truly.

לְלַחֵם = face.

לְלַחֵם = silver.

have delivered the law unto you that ye may cause the people to worship. 4. Purify my soul, for in thee have I believed.

5. I have made thee king over Israel. 6. And they shall clothe thee with a new garment. 7. I bear witness unto you

that my word is true. 8. Ye shall baptize all nations.

9. I will deliver to you a good land. 10. And he said to the women, Ye shall deliver the silver to me. 11. Thou shalt not

curse thy father and thy king. 12. The virgins have trimmed (established) their lamps. 13. We have been betrayed and

shall be slain. 14. I am not able to deliver this book to you.

15. Make me king and ye shall cause evil to pass away from you.

SECTION 20. OBJECTIVE PRONOMINAL SUFFIXES

The direct object of a transitive verb may be indicated in Syriac by the use of the preposition **ܐܠ**. This preposition may be employed with pronouns as well as with substantives. In this case the pronoun takes the form used in the possessive suffixes. Thus 'He will kill us' may be expressed **ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ**. There is, however, a more idiomatic way of expressing this in all Semitic languages, and that is by the attachment of suffixes, similar to, though not identical with the possessive suffixes. The forms of the suffixes are as follows:

	SINGULAR.	PLURAL.
1st Common	ܐܢܝ	ܐܢܝܢ
2nd Masculine	ܚܝܐ	ܚܝܐܢ
„ Feminine	ܚܝܐܬܐ	ܚܝܐܬܐܢ
3rd Masculine	ܐܝܐ, ܐܝܐܝܐ, ܐܝܐܝܐܝܐ, ܐܝܐܝܐܝܐܝܐ	—
„ Feminine	ܐܝܐܬܐ	—

These suffixes are attached only to the perfect, the imperfect, and the imperative. The participle and the infinitive take the suffixes attached to the noun, infinitives ending in **ـة** being treated as feminine nouns of the type of **رَحْمَةٌ**.

There are no suffixes for the 3rd plural, the enclitic forms **أَنْتُمْ** and **هُمْ** being used in their place.

These suffixes cannot be used in a reflexive sense. For this purpose the word **نَحْنُ** with suffix is employed.

The suffixes are attached to the regular verb as follows :

Attached to the Perfect.

	3rd SING. MASC.	3rd SING. FEM.	2nd SING. MASC.
1st Com. Sing.	فَعَّلْتُكَ	فَعَّلْتُكِ	فَعَّلْتُكَ
2nd Masc. „	فَعَّلْكَ	فَعَّلْكِ	—
2nd Fem. „	فَعَّلْكِ	فَعَّلْكِ	—
3rd Masc. „	فَعَّلَكَ	فَعَّلَكِ	فَعَّلَكَ
3rd Fem. „	فَعَّلَكِ	فَعَّلَكِ	فَعَّلَكِ
1st Com. Plur.	فَعَّلْكُمْ	فَعَّلْكِ	فَعَّلْكُمْ
2nd Masc. „	فَعَّلْكَ	فَعَّلْكِ	—
2nd Fem. „	فَعَّلْكِ	فَعَّلْكِ	—
	2nd SING. FEM.	1st SING.	3rd PLUR. MASC.
1st Com. Sing.	فَعَّلْتِ	—	فَعَّلَكُمْ ¹
2nd Masc. „	—	فَعَّلْتُ	فَعَّلَكُمْ
2nd Fem. „	—	فَعَّلْتُ	فَعَّلَكُمْ
3rd Sing. Masc.	فَعَّلْتَهُ	فَعَّلْتُ	فَعَّلَكُمْ

¹ An alternative form inserts the syllable **نُ** after the **ـة**, or **فَعَّلْتُهُنَّ**, &c.

	2nd SING. FEM.	1st SING.	3rd PLUR. MASC.
3rd Sing. Fem.	مَلِكًا	مَلِكًا	مَلِكًا
1st Com. Plur.	مَلِكًا	—	مَلِكًا
2nd Masc. „	—	مَلِكًا	مَلِكًا
2nd Fem. „	—	مَلِكًا	مَلِكًا

	3rd PLUR. FEM.	2nd PLUR. MASC.	2nd PLUR. FEM.
1st Com. Sing.	مَلِكًا ¹	مَلِكًا	مَلِكًا
2nd Masc. „	مَلِكًا	—	—
2nd Fem. „	(مَلِكًا)	—	—
3rd Masc. „	مَلِكًا	مَلِكًا	مَلِكًا
3rd Fem. „	مَلِكًا	مَلِكًا	مَلِكًا
1st Com. Plur.	مَلِكًا	مَلِكًا	مَلِكًا
2nd Masc. „	(مَلِكًا)	—	—
2nd Fem. „	(مَلِكًا)	—	—

1st PLUR.

1st Com. Sing.	—
2nd Masc. „	مَلِكًا
2nd Fem. „	مَلِكًا
3rd Masc. „	مَلِكًا
3rd Fem. „	مَلِكًا
1st Com. Plur.	—
2nd Masc. „	مَلِكًا
2nd Fem. „	مَلِكًا

¹ An alternative form runs مَلِكًا, مَلِكًا, &c.

Attached to the Imperfect.

	3rd SING. MASC.	¹ 2nd SING. MASC.	2nd SING. FEM.
1st Sing. Com.	تَمْلِكُ	تَمْلِكِيْكَ	تَمْلِكِيْنِيْ
2nd „ Masc.	تَمْلِكُكَ	—	—
2nd „ Fem.	تَمْلِكُكِ	—	—
3rd Sing. Masc.	{ تَمْلِكِيْهِ تَمْلِكُوْهُ }	تَمْلِكِيْكَ	{ تَمْلِكِيْنِيْ تَمْلِكِيْنِيْ }
3rd Sing. Fem.	تَمْلِكِيْ	تَمْلِكِيْكَ	تَمْلِكِيْنِيْ
1st Plur. Com.	تَمْلِكُ	تَمْلِكِيْكُمْ	(تَمْلِكِيْنِيْكُمْ)
2nd „ Masc.	تَمْلِكِيْكُمْ	—	—
2nd „ Fem.	تَمْلِكِيْكُمْ	—	—

	3rd PLUR. MASC.	3rd PLUR. FEM.
1st Com. Sing.	تَمْلِكُوْهُ	تَمْلِكِيْنِيْ
2nd Masc. „	تَمْلِكُوْكَ	تَمْلِكِيْنِيْ
2nd Fem. „	تَمْلِكُوْكِ	تَمْلِكِيْنِيْ
3rd Masc. „	{ تَمْلِكُوْهُ تَمْلِكُوْهُ }	تَمْلِكِيْنِيْ
3rd Fem. „	تَمْلِكُوْهُ	تَمْلِكِيْنِيْ
1st Com. Plur.	تَمْلِكُوْكُمْ	تَمْلِكِيْنِيْكُمْ
2nd Masc. „	تَمْلِكُوْكُمْ	(تَمْلِكِيْنِيْكُمْ)
2nd Fem. „	تَمْلِكُوْكُمْ	(تَمْلِكِيْنِيْكُمْ)

¹ An alternative form of the 2nd Sing. Masc. resembles the 3rd Pers.

As to the 3rd Sing. Masc., so the suffixes are attached to the 3rd Sing. Fem., the 1st Sing. Com., and the 1st Plur. Com. As to the 3rd Plur., so the suffixes are attached to the 2nd Plur., both Masc. and Fem.

Attached to the Imperative.

	MASC. SING.	FEM. SING.	MASC. PLUR. 1st FORM.
1st Sing. Com.	ܡܠܝܬܟܝܢܝ	ܡܠܝܬܝܟܝܢܝ	ܡܠܝܬܟܝܢܝ
3rd „ Masc.	ܡܠܝܬܟܝܢܝܝܬ	ܡܠܝܬܝܟܝܢܝܝܬ	ܡܠܝܬܟܝܢܝܝܬ
3rd „ Fem.	ܡܠܝܬܟܝܢܝܬ	ܡܠܝܬܝܟܝܢܝܬ	ܡܠܝܬܟܝܢܝܬ
1st Plur. Com.	ܡܠܝܬܟܝܢܝܬ	ܡܠܝܬܝܟܝܢܝܬ	ܡܠܝܬܟܝܢܝܬ

	MASC. PLUR. 2nd FORM.	FEM. PLUR. 1st FORM.	FEM. PLUR. 2nd FORM.
1st Com. Sing.	ܡܠܝܬܟܝܢܝܬ	(ܡܠܝܬܟܝܢܝܬ)	ܡܠܝܬܟܝܢܝܬ
3rd Masc. „	ܡܠܝܬܟܝܢܝܬ	ܡܠܝܬܝܟܝܢܝܬ	ܡܠܝܬܟܝܢܝܬ
3rd Fem. „	ܡܠܝܬܟܝܢܝܬ	(ܡܠܝܬܟܝܢܝܬ)	ܡܠܝܬܟܝܢܝܬ
1st Com. Plur.	ܡܠܝܬܟܝܢܝܬ	(ܡܠܝܬܟܝܢܝܬ)	ܡܠܝܬܟܝܢܝܬ

Rule of Syntax.

The object in Syriac is expressed frequently by the use both of the pronominal suffix and of the noun which is the logical object of the transitive verb. E. g.

He killed the king = ܡܠܝܬܟܝܢܝܬ ܡܠܝܬܟܝܢܝܬ.

SECTION 21. IRREGULAR VERBS

Irregularity in the conjugation of verbs is generally produced by the presence in the stem of

- (a) A weak letter (ع or a guttural).
- (b) A vowel letter.
- ¹(c) Two identical consonants following one another.

The following classes are generally recognized :

- (a) Verbs whose first consonant is ع (ع" verbs).
Verbs whose last letter is a guttural—ا, و, ي, or ه.
- (b) Verbs whose first letter is ل or و (ل" and و" verbs).
Verbs whose second letter is ل, و, or و (ل"و, و"و, and و"و).
- Verbs whose third letter is ل or و (ل"و and و"و).
- (c) Verbs which have the last consonant and the middle one the same (double و verbs).

It is possible for a verb to be doubly irregular, though certain irregularities are never found together, e.g. if a verb beginning with ع has a vowel letter as its second radical, it does not share the irregularities of the ع" verbs.

SECTION 22. ع" VERBS

As will have been already noticed in such words as ع"و, ع"و, the letter ع shows a tendency to become assimilated to the following consonant when no vowel-sound intervenes between

¹ Some grammarians attribute certain of the peculiarities of these verbs to the presence of a middle guttural in the original root, but European scholars usually explain them in other ways.

the two. The original effect of this assimilation was to double the second of the two letters, but in the modern pronunciation in vogue in India, the doubling of the consonant has disappeared and the previous vowel is lengthened in compensation.

This occurs in

(a) Impf. and Inf. Pe'al.

(b) Aph'el (throughout).

(c) Ettaph'al (throughout).

In the Imperative Pe'al the ٤ disappears altogether.

The following paradigm gives the Impf. Pe'al of ٤ = to go out :

	SINGULAR.	PLURAL.
3rd Masc.	٤٤	٤٤٤
„ Fem.	٤٤٤, ٤٤٤	٤٤٤
2nd Masc.	٤٤٤	٤٤٤٤
„ Fem.	٤٤٤٤	٤٤٤٤
1st Com.	٤٤٤	٤٤٤٤

Imperative.

Sing. Masc.	٤٤
Sing. Fem.	٤٤٤
Plur. Masc.	{ ٤٤٤ ٤٤٤٤
Plur. Fem.	{ ٤٤٤٤ ٤٤٤٤٤
Infinitive.	٤٤٤

which " guttural verbs are affected, having P'toḥo for 'Eḡoḡo in the Imperfect. " guttural verbs are affected as follows :

(a) In Pe'al :

(i) The Perfect of intransitive verbs has P'toḥo instead of R'boḡo.

(ii) The Imperfect and the Imperative of a few transitive verbs have P'toḥo instead of 'Eḡoḡo.

(iii) The Active Participle has P'toḥo instead of R'boḡo.

(b) The Ethpe'el has P'toḥo for R'boḡo.

(c) and (d) A similar change takes place in Pa'el and Aph'el.

Thus the Pe'al and Ethpe'el of שָׁמַע = hear, are as follows :

PE'AL	Perfect	שָׁמַע
	Imperfect	שֹׁמֵעַ
	Imperative	שִׁמַּע
	Infinitive	שְׁמֹעַ
	Participle Active	שֹׁמֵעַ
	„ Passive	שֹׁמְעָה

ETHPE'EL	Perfect	שָׁמַעְתִּי
	Imperfect	שֹׁמֵעַ
	Imperative	שִׁמַּעְתִּי
	Infinitive	שְׁמֹעַתִּי
	Participle	שֹׁמֵעַתִּי

The Pa'el and Ethpa'al of נָסַח = lead (in Pa'el = govern, in Ethpa'al = bear oneself).

PA'EL	Perfect	פָּ
	Imperfect	פִּ
	Imperative	פֹּ
	Infinitive	פִּי
	Participle Active	פֹּי
	„ Passive	פִּי

ETHPA'AL	Perfect	} Regular.
	Imperfect	
	Imperative	
	Infinitive	
	Participle	

APH'EL of פִּי = despise.

Perfect	פִּי
Imperfect	פִּי
Imperative	פִּי
Infinitive	פִּי
Participle Active	פִּי
„ Passive	פִּי

The word פִּי = be able, is best regarded as an Aph'el of this class in which the ך of the first syllable has been modified to ך.

Vocabulary.

פִּי = Aph. record.	פִּי = be desolate.
פִּי = be complete.	פִּי = helper.
פִּי = tree.	פִּי = open.

سَمِّحْ = sing praise.	سَمَّ = dwell.
رَسَّ = rise.	سَمَّال = field.
سَمَّو = wonder.	سَمَّ = Pa. hope.
سَمَّال = animal.	سَمَّ = know.
سَمَّ = Ethpe. be sick, Aph. make sick.	سَمَّال = face.
سَمَّال = garden.	سَمَّو = Pa. walk.
سَمَّ = sacrifice.	سَمَّال = fruit.
سَمَّ = plant.	سَمَّ = Pa. send.

Exercise.

Translate into English :

- [illegible]

Translate into Syriac :

1. And when they hear that the king is sick, they will say, Who has made the king sick? 2. And he planted a garden and put

in it the man whom he had made that he might till the ground.

3. Let us sing unto the king, and let us make mention of his name.

4. Hearken unto me, my brother, and open unto me the eyes of your heart.

5. He who hopes is justified, and he who is justified is made perfect, and he who is made perfect knows the glory of heaven.

6. It was said through (ㄹ) the prophet I will dwell amongst you and will walk amongst you.

7. If there shall be found one righteous man, I will not make the city desolate.

8. Thou hast made me wonder at thy words.

9. Whosoever shall hear my word and do it, I will give to him to walk in the light of the kingdom.

10. Come ye out and bring out the sheep and the oxen, and let us sacrifice in the temple.

SECTION 24. ㄹ VERBS

The peculiarities of this class of verbs are due to the fact that ㄹ when initial must have a full vowel, and that when preceded by a vowelless consonant it surrenders its vowel to that consonant and becomes quiescent. This affects all parts where the ㄹ is initial when preceded by a vowelless prefix such as ㄷ or ㄱ, and further makes changes in :

(a) Pe'al.

In the Perfect the initial ㄹ always has ㅏ, e. g. ㄹㅏ = he will eat.

In the Imperfect the first syllable is a long open one, and in verbs whose Impf. has ㅓ in the second syllable the first vowel is ㅏ, in those with ㅗ it is ㅓ. Thus ㄹㅓ = he will eat, but ㄹㅓ = he will say.

In the Imperative and the Participle Passive the vowel is ㅓ, e. g. ㄹㅓ, ㄹㅓ.

(b) Ethpe'el.

The ʾ of the preformative always carries a vowel. In parts which have no vowel in the regular verb, this vowel is ʾ, where the first radical has ʾ it is simply shifted back on to the ʾ, e.g. $\text{ʾ}^{\text{ʾ}}\text{ʾ}^{\text{ʾ}}$, $\text{ʾ}^{\text{ʾ}}\text{ʾ}^{\text{ʾ}}$.

(c) Pa'el.

In the Impf., Part. and Inf. the ʾ surrenders its vowel to the preformative, e.g. $\text{ʾ}^{\text{ʾ}}\text{ʾ}^{\text{ʾ}}$ = oppress, Impf. Pa. $\text{ʾ}^{\text{ʾ}}\text{ʾ}^{\text{ʾ}}$.

(d) Ethpa'al.

The ʾ surrenders its vowel to the ʾ of the preformative, e.g. $\text{ʾ}^{\text{ʾ}}\text{ʾ}^{\text{ʾ}}$ = be blackened.

N.B. This class of verb is rarely conjugated in the Ethpa'al, its place being taken by the Ethpe'el.

(e) In the extensive forms, Aph'el, Ettaph'al, Shaph'el, and Eshtaph'al, a further change takes place, the ʾ being replaced by ʾ (in one case, that of $\text{ʾ}^{\text{ʾ}}\text{ʾ}^{\text{ʾ}}$ = come, by ʾ), e.g. $\text{ʾ}^{\text{ʾ}}\text{ʾ}^{\text{ʾ}}$ = perish, Aph. $\text{ʾ}^{\text{ʾ}}\text{ʾ}^{\text{ʾ}}$ = destroy, Ettaph. $\text{ʾ}^{\text{ʾ}}\text{ʾ}^{\text{ʾ}}$ = be destroyed; the root $\text{ʾ}^{\text{ʾ}}\text{ʾ}^{\text{ʾ}}$, only found verbally in Aph'el and Eshtaph'al, = to be behind, delay, Aph. $\text{ʾ}^{\text{ʾ}}\text{ʾ}^{\text{ʾ}}$, Esht. $\text{ʾ}^{\text{ʾ}}\text{ʾ}^{\text{ʾ}}$.

The following forms will serve to illustrate the principal peculiarities of these verbs:

Pe'al Perfect.

3rd Sing. Masc.	$\text{ʾ}^{\text{ʾ}}\text{ʾ}^{\text{ʾ}}$
„ „ Fem.	$\text{ʾ}^{\text{ʾ}}\text{ʾ}^{\text{ʾ}}$
2nd Sing. Masc.	$\text{ʾ}^{\text{ʾ}}\text{ʾ}^{\text{ʾ}}$

Imperfect.

3rd Sing. Masc	$\text{ʾ}^{\text{ʾ}}\text{ʾ}^{\text{ʾ}}$	$\text{ʾ}^{\text{ʾ}}\text{ʾ}^{\text{ʾ}}$
1st „ Com.	$\text{ʾ}^{\text{ʾ}}\text{ʾ}^{\text{ʾ}}$	$\text{ʾ}^{\text{ʾ}}\text{ʾ}^{\text{ʾ}}$

Imperative.

Sing. Masc.	اَفْعَلْ	اَفْعَلِيْ
Participle Active		اَفْعَلٌ
„ Passive		اَفْعَلٌ
Infinitive	اَفْعَالٌ	اَفْعَالٌ

Ethpe'el Perfect.

3rd Sing. Masc.	اَفْعَلْتُ
„ „ Fem.	اَفْعَلْتِ

Imperfect.

3rd Sing. Masc.	اَفْعَلُ
2nd „ Fem.	اَفْعَلِيْ
3rd Plur. Masc.	اَفْعَلُوْا

Imperative.

Sing. Masc.	اَفْعَلِيْ
Infinitive	اَفْعَلْ
Participle	اَفْعَلٌ (f. اَفْعَلِيْ)

Pa'el Imperfect.

3rd Sing. Masc.	اَفْعَلِيْ	اَفْعَلِيْ ¹
1st „ Com.	اَفْعَلِيْ	اَفْعَلِيْ
3rd Plur. Masc.	اَفْعَلُوْا	اَفْعَلُوْا
Infinitive	اَفْعَالٌ	اَفْعَالٌ
Participle Active	اَفْعَالٌ	اَفْعَالٌ

¹ The verb اَفْعَلِيْ = teach, is generally written without the ʾ in those parts of the Pa'el that have a preformative. For the Pe'al of this verb the form اَفْعَل is used.

Ethpa'al Perfect.

3rd Sing. Masc.

נחמיה

Aph'el Perfect.

507

Ettaph'al Perfect.

మండ్లి?

Vocabulary.

ح' = perish.

لُحْدٌ = sleep (n.).

𐌵𐌹 = go (Impf. 𐌵𐌹𐌳).

مَدْفَعَةٌ = teaching.

نَامَ = sleep (Pa. Causative).

$\mathbf{1} = \text{one.}$

مع = be constant (Ethpe'el).

 $\mathbf{m}' = \text{bind},$

𐤀𐤍 = oppress.

• = shed.

مُحَلَّ = milk.

$$127^n = \text{rib.}$$

فُحْلٌ = dog.

ṣw = way.

𐤁𐤏' = mourn (Ethpe'el).

مَحْرُ = tomb.

Exercise.

Translate into English :

1. **وَأَلَا تَحْمِلُونَهُمْ** وَتَحْمِلُوا فِيهِمْ **ثِقَلًا** ۖ
 2. **وَمَلِكًا** يَوْمَئِذٍ
 3. **لَا** / **أَعْيُضُ**
 4. **أَلَمْ تَكُنْ لَهُمْ** **كُفُلًا** ۖ
 5. **لَوْ** / **أَلَمْ تَكُنْ لَهُمْ** **كُفُلًا** ۖ
 6. **وَأَلَا تَحْمِلُونَهُمْ** **يَوْمَئِذٍ** **ثِقَلًا** ۖ
 7. **وَمَلِكًا** يَوْمَئِذٍ

The two verbs ʿ¹ = sit, and ʿ² = know, are irregular, losing the ʿ in the Impf. Pe'al and related parts, and taking R'boço as the preformative.

Two verbs, ʿ³ = suck, and ʿ⁴ = wail, retain the ʿ in the Aph'el, ʿ³ and ʿ⁴.

Thus the following forms will serve as a guide to conjugation :

Pe'al. (All verbs of this class have the form of intransitive verbs.)

Perfect	ʿ ¹ (ʾ)	ʿ ² (ʾ)	ʿ ³ (ʾ)
Imperfect	ʿ ¹	ʿ ²	ʿ ³
Imperative	ʿ ¹ (ʾ)	ʿ ²	ʿ ³
Infinitive	ʿ ¹	ʿ ²	ʿ ³
Participle Active	ʿ ¹	ʿ ²	ʿ ³
„ Passive	ʿ ¹ (ʾ)	ʿ ² (ʾ)	ʿ ³ (ʾ)

Ethpe'el. ʿ¹

Pa'el and Ethpa'al are regular.

Aph'el. ʿ³ ʿ⁴

Ettaphal. ʿ³ ʿ⁴ (ʿ³ ʿ⁴)

Vocabulary.

ʿ ¹ = be anxious.	ʿ ² = inherit.
ʿ ³ = mind.	ʿ ⁴ = around (with suffixes as attached to a plural noun).
ʿ ⁵ = be heavy, be honoured.	ʿ ⁶ = or.

ܠܠܐ = bring (Aph'el).

ܠܠܐ = mountain.

ܠܠܐ = lend.

ܠܠܐ = exceed.

¹ ܠܠܐ = add, do again (Aph'el).

ܠܠܐ = ear.

ܠܠܐ = burn (Int. ; Aph'el, Trans.).

ܠܠܐ = bear.

Exercise.

Translate into English :

1. ܠܐ ܠܐܢܐܢܐ ܠܐ ܠܐܢܐܢܐ. ܠܐ ܠܐܢܐܢܐ : ܠܐܢܐܢܐ ܠܐܢܐܢܐ.
 2. ܠܐܢܐܢܐ ܠܐܢܐܢܐ. ܠܐܢܐܢܐ ܠܐܢܐܢܐ ܠܐܢܐܢܐ.
 3. ܠܐܢܐܢܐ ܠܐܢܐܢܐ ܠܐܢܐܢܐ. ܠܐܢܐܢܐ ܠܐܢܐܢܐ ܠܐܢܐܢܐ.
 4. ܠܐܢܐܢܐ ܠܐܢܐܢܐ ܠܐܢܐܢܐ. ܠܐܢܐܢܐ ܠܐܢܐܢܐ ܠܐܢܐܢܐ.
 5. ܠܐܢܐܢܐ ܠܐܢܐܢܐ ܠܐܢܐܢܐ. ܠܐܢܐܢܐ ܠܐܢܐܢܐ ܠܐܢܐܢܐ.
 6. ܠܐܢܐܢܐ ܠܐܢܐܢܐ ܠܐܢܐܢܐ. ܠܐܢܐܢܐ ܠܐܢܐܢܐ ܠܐܢܐܢܐ.
 7. ܠܐܢܐܢܐ ܠܐܢܐܢܐ ܠܐܢܐܢܐ. ܠܐܢܐܢܐ ܠܐܢܐܢܐ ܠܐܢܐܢܐ.
 8. ܠܐܢܐܢܐ ܠܐܢܐܢܐ ܠܐܢܐܢܐ. ܠܐܢܐܢܐ ܠܐܢܐܢܐ ܠܐܢܐܢܐ.
 9. ܠܐܢܐܢܐ ܠܐܢܐܢܐ ܠܐܢܐܢܐ. ܠܐܢܐܢܐ ܠܐܢܐܢܐ ܠܐܢܐܢܐ.
 10. ܠܐܢܐܢܐ ܠܐܢܐܢܐ ܠܐܢܐܢܐ. ܠܐܢܐܢܐ ܠܐܢܐܢܐ ܠܐܢܐܢܐ.

Translate into Syriac :

1. Unless your works exceed the works of the law, ye shall not inherit the kingdom. 2. In those days came the Romans unto Jerusalem, and they sat about it. And the Jews were anxious concerning the city, because they feared that the Romans would burn it with fire. For they knew that they had burnt other cities. 3. And they brought the prophet again to the king. And the king

¹ Used with the Infinitive, e. g. ܠܐܢܐܢܐ ܠܐܢܐܢܐ = he said again.

said to the prophet, Why am I not honoured in thy teaching? And the prophet said to the king, Unless thou keep the law, thou shalt not be honoured by the King of Kings, and He will not cause thee to inherit the land of thy fathers. And the king sent the prophet to his house, and took counsel with the priests that he might be burned with fire.

SECTION 26. ʾ VERBS

These verbs also exhibit peculiarities which are due to the character of the letter ʾ, which must have a full vowel or be quiescent, and surrenders its vowel to a preceding vowelless consonant. The Paʿel and the Ethpaʿal are regular; in the other conjugations the root is practically monosyllabic.

In the Peʿal Perfect the radical vowel is ʾ, except in ʾָ = to put on (of shoes). In the Imperfect the vowel is ʾ, in ʾָ, ʾ. In those persons that have a vocalic affirmative, however, the ʾ reappears. In the Imperative and the Infinitive the vowel is ʾ. The Act. Part. is regular in the Masc. Sing., but the stem becomes monosyllabic in the Fem. Sing. and in the Plur. In Ethpeʿel, Aphʿel, and Ettaphʿal, the root becomes monosyllabic, retaining the usual vowels.

The following forms will serve as illustrations :

Peʿal Perfect	ʾָ
Imperfect, 3rd Sing. Masc.	ʾָ
„ „ Plur.	ʾָ
Imperative	ʾָ
Infinitive	ʾָ
Participle Active	ʾָ, ʾָ
„ Passive	ʾָ

Ethpe'el	ⲉⲧⲡⲉⲛⲓ
Aph'el	ⲁⲡⲙⲉⲛⲓ
Ettaph'al	(ⲉⲧⲧⲁⲡⲙⲉⲛⲓ)

The verb **נָתַן** = give, is treated like an **נָתַן** verb in the Perf. Pe'al. For the Imperfect the root **נָתַן**¹ is used. In the Imperative, Infinitive, and Participles, the verb is conjugated like **נָתַן**, and in the Ethpe'el like an ordinary **נָתַן** verb.

سأل = ask, Ethpe'el, refuse, أعط = give.

Aph'el, ask, grant. 𐤀𐤋𐤂𐤀𐤀 = gift.

وَكَلَّ = be good.

𐎧𐎠𐎢𐎡𐎹 = anger.

فُصْلٌ = friend.

محال = cease, impersonal =

مُقَصِّرٌ = lacking in (followed

weary.

by $\hat{\mathcal{D}}_0$).

$\text{ll}_{\text{r}} = \text{loaf.}$

مَصْفُورٌ = wealth.

حُكْمٌ = wisdom.

ḡḡḡ = stretch out.

مَعْلَى = be old.

لَيْلٌ = night.

𐎧𐎠𐎫𐎡𐎹 = sandal.

حار = be evil.

1.5 = preach (Aph.).

$$N^2L = \text{three.}$$

Translate into English :

I. هَذَا كِتَابُكَ مَعْنَى: هَذِهِ كِتَابُكَ
حَتَّى تَنْتَهِيَ كَلِمَةُ نَفْسِكَ: هَذَا كِتَابُكَ حَتَّى تَنْتَهِيَ

¹ **سۆڤ** is used in the modern dialect among the mountains of Diarbekr.

- ܕܡܡܥܡܥܐ ܕܝܐ. ܡܕܪܐ ܡܡܥܡܥܐ ܕܝܐ 3. ܡܡܥܡܥܐ ܕܝܐ
 ܕܡܡܥܡܥܐ ܕܝܐ ܕܡܡܥܡܥܐ ܕܝܐ ܕܡܡܥܡܥܐ ܕܝܐ ܕܡܡܥܡܥܐ ܕܝܐ
 4. ܕܡܥܕ ܕܡܥܕ: ܡܥܕ ܡܥܕܐ ܕܡܥܕ ܡܥܕܐ. ܡܥܕܐ ܕܡܥܕܐ
 ܕܡܥܕܐ ܡܥܕܐ ܕܡܥܕܐ: ܡܥܕܐ ܡܥܕܐ ܕܡܥܕܐ ܕܡܥܕܐ 5. ܡܥܕܐ
 ܡܥܕܐ ܡܥܕܐ ܡܥܕܐ ܡܥܕܐ ܡܥܕܐ ܡܥܕܐ 6. ܡܥܕܐ
 ܡܥܕܐ ܡܥܕܐ ܡܥܕܐ ܡܥܕܐ ܡܥܕܐ ܡܥܕܐ 7. ܡܥܕܐ
 ܡܥܕܐ ܡܥܕܐ ܡܥܕܐ ܡܥܕܐ ܡܥܕܐ ܡܥܕܐ 8. ܡܥܕܐ ܡܥܕܐ
 ܡܥܕܐ ܡܥܕܐ ܡܥܕܐ ܡܥܕܐ ܡܥܕܐ ܡܥܕܐ ܡܥܕܐ ܡܥܕܐ
 ܡܥܕܐ ܡܥܕܐ ܡܥܕܐ ܡܥܕܐ ܡܥܕܐ ܡܥܕܐ 9. ܡܥܕܐ ܡܥܕܐ
 ܡܥܕܐ ܡܥܕܐ ܡܥܕܐ ܡܥܕܐ ܡܥܕܐ ܡܥܕܐ 10. ܡܥܕܐ ܡܥܕܐ

Translate into Syriac:

1. I have not given you this land because ye have done evil in my eyes.
2. We know that it is good that we should keep the law.
3. Let us ask wisdom from heaven, and He who dwells in heaven will grant wisdom unto us.
4. Behold I have grown old, and I have seen the works which have been done upon the earth.
5. And the prophet said unto the women of the city, If ye have done good in your youth, when ye grow old it shall not weary you.
6. If ye do not cease from your evil deeds, ye will grieve your friend.
7. And the servant said unto the king, I have asked this gift of thee, and thou art not able to refuse.
8. Cease to do evil, learn to do well.
9. I am grieving because thou hast not given to me the book for which I asked.
10. Let it not be evil in thy eyes that I have given the king's oxen to the men of the city.

SECTION 27. օ" VERBS

These are verbs which resemble the last class in being practically monosyllabic in their root. In place of the middle consonant a vowel appears, and the peculiarities of these verbs are best explained by assuming this vowel to have been originally օ. It should be remarked, however, that there are no longer any verbs in use which show the օ in the Perfect Pe'al, for verbs in which օ appears as a consonant may be treated as regular. Such a verb is ִֿֿֿ = rejoice.

The օ" verbs proper exhibit the following peculiarities:

Pe'al. In the Perfect the medial vowel is ', except in the verb ִֿֿֿ = die, which retains the օ throughout the Perfect.

In the Imperfect and Imperative the vowel is օ, except in ִֿֿֿ = put, where the vowel is օ in these parts.

In the Infinitive the vowel is ', and the preformative ִ is used.

In the Participle the normal vocalization of the Masc. Sing. is so strong that an ֿ is introduced to preserve it. In the Fem. Sing. and the Plural this changes to ֿ.

In the Participle Passive the vowel is ֿ.

Ethpe'el. Properly speaking does not exist in these verbs, its place being taken by the Ettaph'al.

Pa'el and Ethpa'al. The middle radical appears as ֿ, and the verbs are conjugated regularly.

Aph'el. In the Perfect and Imperative (and the 1st Sing. Impf.) the radical vowel is ֿ, and the preformative vowel ִ. In other parts the preformative has no vowel.

Ettaph'al. This conjugation is regularly formed from the Aph'el, and there is no vowel between the preformative and the stem.

The following paradigm will serve to illustrate what has been

said. It will be noted that no alternative forms are given, as they can be readily deduced from the more usual ones. The paradigm is that of the verb **قَامَ** = rise, the irregular forms of **قَامَ** and **قَامَ** are also indicated.

PE'AL.

Perfect.

	SINGULAR.		PLURAL.	
3rd Masc.	قَامَ	قَامَ	قَامُوا	قَامُوا
„ Fem.	قَامَتْ	قَامَتْ	قَامَتْ	قَامَتْ
2nd Masc.	قَامْتَ	قَامْتَ	قَامْتُمْ	قَامْتُمْ
„ Fem.	قَامْتِ	قَامْتِ	قَامْتُمْ	قَامْتُمْ
1st Com.	قَامُوا	قَامُوا	قَامُوا	قَامُوا

Imperfect.

3rd Masc.	يَقُومُ	يَقُومُ	يَقُومُونَ	يَقُومُونَ
„ Fem.	يَقُومُ	يَقُومُ	يَقُومُونَ	يَقُومُونَ
2nd Masc.	يَقُومُ	يَقُومُ	يَقُومُونَ	يَقُومُونَ
„ Fem.	يَقُومُ	يَقُومُ	يَقُومُونَ	يَقُومُونَ
1st Com.	يَقُومُونَ	يَقُومُونَ	يَقُومُونَ	يَقُومُونَ

Imperative.

Masc.	قُمْ	قُمْ	قُمْ	قُمْ
Fem.	قُمْ	قُمْ	قُمْ	قُمْ

Infinitive.

قَامَ

Participle.

Active.	قَامٍ	قَامٍ
Passive.	قَامٍ	قَامٍ

APH'EL.

Perfect.

	SINGULAR.	PLURAL.
3rd Masc.	اَقِمَّ	اَقِمُّوا
„ Fem.	اَقِمَّتْ	اَقِمْنَ
2nd Masc.	اَقِمْ	اَقِمُوا
„ Fem.	اَقِمِي	اَقِمْنَ
1st Com.	اَقِمُوا	اَقِمُوا

Imperfect.

3rd Masc.	يَقِمُّ	يَقِمُّونَ
„ Fem.	اَقِمُّ	يَقِمْنَ
2nd Masc.	اَقِمْ	اَقِمُوا
„ Fem.	اَقِمِي	اَقِمْنَ
1st Com.	اَقِمُوا	يَقِمُوا

Imperative.

Masc.	اَقِمْ	اَقِمُوا
Fem.	اَقِمِي	اَقِمْنَ

Infinitive.

مَقْمُودٌ

Participle.

Active.	مَقْمُودٌ
Passive.	مَقْمُودٌ

ETTAPH'AL.

Perfect. עָלַם

Imperfect. עֹלֵם

Imperative. עֹלֵם

Infinitive. עֹלֵם

Participle. עֹלֵם

PA'EL עָלַם. ETHPA'AL עֹלֵם.

Vocabulary.

עָלַם = become tasteless.

עָלַם = wander.

עָלַם = tread on.

עָלַם = be high.

עָלַם = look at.

עָלַם; עָלַם = other than.

עָלַם = curse.

עָלַם = but.

עָלַם = despise.

עָלַם = shake.

עָלַם = foundation.

עָלַם = revelation.

עָלַם = impulse, moving force.

עָלַם = rest.

עָלַם = (followed by עָלַם) to be

עָלַם = repent.

valuable for.

עָלַם = gate.

עָלַם = judge.

עָלַם = creator.

עָלַם = vision.

עָלַם = be brought down (Ethpa.).

Exercise.

Translate into English :

1. עָלַם עָלַם עָלַם. עָלַם עָלַם עָלַם : עָלַם עָלַם עָלַם.

2. עָלַם עָלַם עָלַם. עָלַם עָלַם עָלַם. עָלַם עָלַם עָלַם.

3. עָלַם עָלַם עָלַם. עָלַם עָלַם עָלַם. עָלַם עָלַם עָלַם.

4. עָלַם עָלַם עָלַם. עָלַם עָלַם עָלַם. עָלַם עָלַם עָלַם.

SECTION 28. DOUBLE 𐤀 VERBS

Like the preceding, this class consists of verbs which often appear as monosyllabic stems. In those parts where both the second and the third radical of the regular verb carry vowels both are written, and the root resumes its triliteral form, the only exception to this is the Act. Part. Pe'al, which appears to be formed after the analogy of the 𐤍𐤀 verbs with an 𐤀. The Ethpe'el also generally has the second radical written twice. In those Semitic languages which have a means of indicating a doubled letter, the doubling of this radical is shown in all parts, but in Syriac it is no longer represented, and in pronunciation in India has fallen out. The vowels normally are those of the regular verb, Pe'al.

The vowel of the Perfect is always 𐤀. That of the Imperfect is either 𐤁 or 𐤂; in one case, 𐤃 = wander, it is 𐤁. There is one point in this connexion that should be noted. The 𐤁 was originally not an U but an O, as in the regular verb, and is still shown as such in the East Syrian writing. This constitutes a difference between this and the preceding class of verbs.

The Imperative is formed directly from the Imperfect.

The Active Participle, as already indicated, has an 𐤀 inserted in the Masc. Sing., but this disappears in the Fem. and in the Plur.

The Passive Participle has the second radical written twice, and is regular in form.

The Ethpe'el is regular in form, though some scribes write the 2nd Sing. Fem. and the 2nd and 3rd Plur. without repeating the second radical.

The Pa'el and Ethpa'al are regular in form.

In the Aph'el and Ettaph'al the second radical is only written once.

These peculiarities may be illustrated by the following forms :

PE'AL.

Perfect.

	SINGULAR.	PLURAL.
3rd Masc.	כָּרָא	כָּרְאוּ
„ Fem.	כָּרְאָה	כָּרְתוּ
2nd Masc.	כָּרָה	כָּרְאוּ
„ Fem.	כָּרְאִי	כָּרְתִּי
1st Com.	כָּרְאוּ	כָּרְאוּ

Imperfect.

3rd Masc.	יִכְרֹא	יִכְרְאוּ
„ Fem.	יִכְרֹאֵהָ	יִכְרְאוּ
2nd Masc.	יִכְרֹאֵהָ	יִכְרְאוּ
„ Fem.	יִכְרֹאֵהָ	יִכְרְאוּ
1st Com.	יִכְרְאוּ	יִכְרְאוּ

Imperative.

Masc.	כְּרֹא	כְּרְאוּ
Fem.	כְּרֹאִי	כְּרְאוּ

Participle.

Active.	כֹּרֵא	כֹּרְאִי
Passive.		כֹּרֵא

Infinitive.

כֹּרֵא

APH'EL.

Perfect.

	SINGULAR.	PLURAL.
3rd Masc.	כָּרָה	כָּרְוּ
„ Fem.	כָּרְוָה	כָּרְוֹת
2nd Masc.	כָּרְמָה	כָּרְמוֹת
„ Fem.	כָּרְמְךָ	כָּרְמֵיךָ
1st Com.	כָּרְמָה	כָּרְמוֹ

Imperfect.

כָּרֵה כָּרְוִי

Imperative.

כָּרֵה כָּרְוֵה

Participle.

Active. כָּרֵה כָּרְוֵה

Passive. כָּרֵה כָּרְוֵה

Infinitive.

כָּרְוָה

ETTAPH'AL כָּרְוֵה

Vocabulary.

כָּרָה = plunder.

כָּרְוֵה = spit.

כָּרְוָה = bruise, trample.

כָּרְוֵה = nest.

כָּרְמָה = be warm, Aph'el = love.

כָּרְמוֹת = cover (Aph'el).

כָּרְמֵיךָ = love, be merciful to.

כָּרְמוֹ = be despised.

כָּרְמוֹ = sick.

כָּרְמוֹ = show mercy to.

כָּרְמוֹ = be, firm, Aph'el = believe.

כָּרְמוֹ = enter.

4. And the king said unto the men of the city, If ye do not bring into my house the gold which is in your temple, I will send men who shall plunder your city. 5. And when the sun arose and was hot, the tree perished. 6. Enter into our house and break bread with us. 7. I believe that thou art able to do that which thou hast promised. 8. And the prophet reproved the king because he had taken his brother's wife. 9. And the vision which he saw was like a great sheet coming down from heaven. 10. And they brought the Apostle into the house of the priest, and they spat upon him, and he was despised in their eyes.

SECTION 29. } 𐤀 AND 𐤁 VERBS

There are a few verbs in Syriac which end in } which come under the heading of 𐤀 guttural verbs. Such is 𐤌𐤀, already used. But in the great majority of cases the } is really only a vowel letter, and in these verbs the last radical may be regarded as a vowel, which under certain circumstances becomes consonantal. The letter used to convey this vowel is either } or 𐤁. The various changes as they are affected by the different affirmatives in the different inflexions are as follows:

Pe'al.

The inflexion varies as the verb is of a transitive or an intransitive nature. In the 3rd Sing. of transitive verbs the vowel is }, and the Fem. has no vowel on the first syllable. In the 1st Sing. the vowel is 𐤁, and again there is no vowel on the first radical. In the other persons the vowel is }, and is followed in the 3rd Masc. Plur. by 𐤌, and in the other persons by 𐤁, these letters being treated as consonants.

In the intransitive forms the third radical is represented by 𐤁, and this is consonantal in the 3rd Sing. Fem. and vocalic elsewhere.

In the Imperfect the last radical appears as the vowel **י**, except in the 2nd and 3rd Masc. Plur., where it coalesces with the affirmative to make **יָצַח**. This, however, was not originally U but O, and is still so indicated in the Chaldean system of vowels. In the 2nd and 3rd Fem. Plur. a consonantal **י** appears.

In the Imperative the Masc. Plur. resembles the 3rd Plur. Masc. of the Perfect. In the other parts **י** appears, vocalic in the Masc. Sing., consonantal elsewhere.

The Infinitive ends in **יָצַח**.

In the Active Participle the Masc. Sing. ends in **יָצַח**; in the Fem. Sing. and the Plural the third radical is represented by **י**, which is consonantal in the Feminine, and in the Masc. Plur. takes the form of **י**.

In the Passive Participle the same endings are found, but the absence of an unchangeable vowel in the first syllable is met by the insertion of a **י** in the Feminine.

Other Conjugations.

All other Perfects end as the Perfect Pe'al of the intransitive form. In the same way all other Imperfects resemble the Imperfect Pe'al in their terminations. The same remark may be made of the Imperatives, Participles, and the Infinitives, except that the Masc. Sing. of the Imperative Ethpe'el ends in **יָצַח**, of the rest in **יָצַח**.

These remarks may be illustrated by the following paradigm :

PE'AL.

Perfect.

	SINGULAR.		PLURAL.	
3rd Masc.	יָצַח	יָצַח	יָצַחוּ ¹	יָצַחוּ
„ Fem.	יָצַח	יָצַח	יָצַחוּ ¹	יָצַחוּ

¹ For the sake of brevity the alternative forms in **יָצַח** and **יָצַח** are omitted in the paradigm of these verbs.

Perfect.

	SINGULAR.		PLURAL.	
2nd Masc.	فَعَّلَهُ	عَفَّلَهُ	فَعَّلُوهُ	عَفَّلُوهُ
„ Fem.	فَعَّلَهَا	عَفَّلَهَا	فَعَّلُوْهَا	عَفَّلُوْهَا
1st Com.	فَعَّلُوْهُ	عَفَّلُوْهُ	فَعَّلُوْهُ	عَفَّلُوْهُ

Imperfect.

3rd Masc.	يَفْعُلُ	يَعْفُلُ
„ Fem.	تَفْعُلُ	تَعْفُلُ
2nd Masc.	تَفْعُلُ	تَعْفُلُ
„ Fem.	تَفْعُلِي	تَعْفُلِي
1st Com.	يَفْعُلُوْا	يَعْفُلُوْا

Imperative.

Masc.	فَعِّلْ	عَفِّلْ
Fem.	فَعِّلِي	عَفِّلِي

Infinitive.

فَعْلٌ

Participle.

Active Masc.	فَاعِلٌ	عَافِلٌ
„ Fem.	فَاعِلَةٌ	عَافِلَةٌ
Passive Masc.	مَفْعُولٌ	مَعْفُولٌ
„ Fem.	مَفْعُولَةٌ	مَعْفُولَةٌ

ETHPE'EL.

Perfect.

3rd Masc.	فَعَّلَهُ	عَفَّلَهُ
„ Fem.	فَعَّلَهَا	عَفَّلَهَا

Perfect.

	SINGULAR.	PLURAL.
2nd Masc.	لُ"وَقَدْ	لُ"وَقَدْ
„ Fem.	لُ"وَقَدْ	لُ"وَقَدْ
1st Com.	لُ"وَقَدْ	لُ"وَقَدْ

Imperfect.

3rd Masc.	لُ"وَقَدْ	لُ"وَقَدْ
„ Fem.	لُ"وَقَدْ	لُ"وَقَدْ
2nd Masc.	لُ"وَقَدْ	لُ"وَقَدْ
„ Fem.	لُ"وَقَدْ	لُ"وَقَدْ
1st Com.	لُ"وَقَدْ	لُ"وَقَدْ

Imperative.

Masc.	لُ"وَقَدْ	لُ"وَقَدْ
Fem.	لُ"وَقَدْ	لُ"وَقَدْ

Participle.

Masc.	لُ"وَقَدْ	لُ"وَقَدْ
Fem.	لُ"وَقَدْ	لُ"وَقَدْ

Infinitive.

لُ"وَقَدْ

PA'EL.**Perfect.**

3rd Masc.	لُ"وَقَدْ	لُ"وَقَدْ
„ Fem.	لُ"وَقَدْ	لُ"وَقَدْ
2nd Masc.	لُ"وَقَدْ	لُ"وَقَدْ
„ Fem.	لُ"وَقَدْ	لُ"وَقَدْ
1st Com.	لُ"وَقَدْ	لُ"وَقَدْ

Imperfect.

	SINGULAR.	PLURAL.
3rd Masc.	يَكْتُبُ	يَكْتُبُونَ
„ Fem.	تَكْتُبُ	تَكْتُبْنَ
2nd Masc.	تَكْتُبُ	تَكْتُبُونَ
„ Fem.	تَكْتُبِينَ	تَكْتُبْنَ
1st Com.	يَكْتُبُوا	يَكْتُبُوا

Imperative.

Masc.	كُتِبْ	كُتِبُوا
Fem.	كُتِبِي	كُتِبْنَ

Infinitive.

كُتُبْ

Participle.

Active Masc.	كَاتِبٌ	كَاتِبِينَ
„ Fem.	كَاتِبَةٌ	كَاتِبَاتٌ
Passive Masc.	مَكْتُوبٌ	مَكْتُوبِينَ
„ Fem.	مَكْتُوبَةٌ	مَكْتُوبَاتٌ

ETHPA'AL.

Perfect.

3rd Masc.	كَتَبَ	كَتَبُوا
„ Fem.	كَتَبَتْ	كَتَبْنَ
2nd Masc.	كَتَبْتَ	كَتَبْتُمْ
„ Fem.	كَتَبْتِ	كَتَبْتُمْ
1st Com.	كَتَبْنَا	كَتَبْنَا

Imperfect.

	SINGULAR.	PLURAL.
3rd Masc.	لَا يَلْعَبُ	لَا يَلْعَبُونَ
„ Fem.	لَا تَلْعَبُ	لَا يَلْعَبْنَ
2nd Masc.	لَا تَلْعَبُ	لَا تَلْعَبُونَ
„ Fem.	لَا تَلْعَبِينَ	لَا تَلْعَبْنَ
1st Com.	لَا تَلْعَبُوا	لَا تَلْعَبُوا

Imperative.

Masc.	لَا تَلْعَبْ	لَا تَلْعَبُوا
Fem.	لَا تَلْعَبِي	لَا تَلْعَبْنَ

Infinitive.

لَا يَلْعَبُ

Participle.

Masc.	لَا يَلْعَبُ	لَا يَلْعَبُونَ
Fem.	لَا تَلْعَبُ	لَا تَلْعَبْنَ

APH'EL.

Perfect.

3rd Masc.	لَا يَلْعَبُ	لَا يَلْعَبُونَ
„ Fem.	لَا تَلْعَبُ	لَا تَلْعَبْنَ
2nd Masc.	لَا تَلْعَبُ	لَا تَلْعَبُونَ
„ Fem.	لَا تَلْعَبِينَ	لَا تَلْعَبْنَ
1st Com.	لَا تَلْعَبُوا	لَا تَلْعَبُوا

Imperfect.

	SINGULAR.	PLURAL.
3rd Masc.	يُفَعِّلُ	يُفَعِّلُونَ
„ Fem.	تُفَعِّلُ	تُفَعِّلْنَ
2nd Masc.	تُفَعِّلُ	تُفَعِّلُونَ
„ Fem.	تُفَعِّلِينَ	تُفَعِّلِينَ
1st Com.	يُفَعِّلُونَ	يُفَعِّلُونَ

Imperative.

Masc.	فَعِّلْ	فَعِّلُوا
Fem.	فَعِّلِي	فَعِّلْنَ

Infinitive.

فَعِّلٌ

Participle.

Active Masc.	فَعِّلٌ	فَعِّلِينَ
„ Fem.	فَعِّلَةٌ	فَعِّلَاتٌ
Passive Masc.	فَعِّلٌ	فَعِّلِينَ
„ Fem.	فَعِّلَةٌ	فَعِّلَاتٌ

ETTAPH'AL.

Perfect.

3rd Masc.	فَعَّلَ	فَعَّلُوا
„ Fem.	فَعَّلَتْ	فَعَّلْنَ
2nd Masc.	فَعَّلَ	فَعَّلُوا
„ Fem.	فَعَّلَتْ	فَعَّلْنَ
1st Com.	فَعَّلُوا	فَعَّلُوا

Imperfect.

	SINGULAR.	PLURAL.
3rd Masc.	יִהְיֶה	יִהְיוּ
„ Fem.	יִהְיֶה	יִהְיוּ
2nd Masc.	יִהְיֶה	יִהְיוּ
„ Fem.	יִהְיֶה	יִהְיוּ
1st Com.	יִהְיֶה	יִהְיוּ

Imperative.

Masc.	יִהְיֶה	יִהְיוּ
Fem.	יִהְיֶה	יִהְיוּ

Infinitive.

יִהְיֶה

Participle.

Masc.	יִהְיֶה	יִהְיוּ
Fem.	יִהְיֶה	יִהְיוּ

The following forms of the verb יִהְיֶה should be noted: Pe'al Impf. יִהְיֶה; Imper. יִהְיֶה; Aph'el יִהְיֶה; Ettaph'al יִהְיֶה.

Vocabulary.

הָ = throw.

הָ = see.

הָ = ask, demand.

הָ = loose, destroy, begin, settle.

הָ = fill, fulfil (Pe'al, Pa'el, Shaph'el).

הָ = prophesy (Ethpa'al).

הָ = create.

הָ = grain.

הָ = reveal.

הָ = accuse.

הָ = be glad.

הָ = call, read.

סע = show (Pa'el).	בא = build.
מא = turn aside (Pa'el).	לא = come.
הא = be like, Pa'el, liken.	הא = be pleasing.
לא = mustard.	הא = deliver.
הא = hate.	הא = be drunk.
הא = answer.	הא = fault, cause.
הא = Elijah.	הא = Elisha.
הא = Enoch.	

Exercise.

Translate into English :

1. הָאֵלֹהִים הָאֵלֹהִים הָאֵלֹהִים. הָאֵלֹהִים הָאֵלֹהִים. הָאֵלֹהִים הָאֵלֹהִים.
2. הָאֵלֹהִים הָאֵלֹהִים. הָאֵלֹהִים הָאֵלֹהִים. הָאֵלֹהִים הָאֵלֹהִים.
3. הָאֵלֹהִים הָאֵלֹהִים. הָאֵלֹהִים הָאֵלֹהִים. הָאֵלֹהִים הָאֵלֹהִים.
4. הָאֵלֹהִים הָאֵלֹהִים. הָאֵלֹהִים הָאֵלֹהִים. הָאֵלֹהִים הָאֵלֹהִים.
5. הָאֵלֹהִים הָאֵלֹהִים. הָאֵלֹהִים הָאֵלֹהִים. הָאֵלֹהִים הָאֵלֹהִים.
6. הָאֵלֹהִים הָאֵלֹהִים. הָאֵלֹהִים הָאֵלֹהִים. הָאֵלֹהִים הָאֵלֹהִים.
7. הָאֵלֹהִים הָאֵלֹהִים. הָאֵלֹהִים הָאֵלֹהִים. הָאֵלֹהִים הָאֵלֹהִים.
8. הָאֵלֹהִים הָאֵלֹהִים. הָאֵלֹהִים הָאֵלֹהִים. הָאֵלֹהִים הָאֵלֹהִים.
9. הָאֵלֹהִים הָאֵלֹהִים. הָאֵלֹהִים הָאֵלֹהִים. הָאֵלֹהִים הָאֵלֹהִים.
10. הָאֵלֹהִים הָאֵלֹהִים. הָאֵלֹהִים הָאֵלֹהִים. הָאֵלֹהִים הָאֵלֹהִים.

Translate into Syriac :

1. Let the women be believers, and let them not be speakers of evil. 2. We have begun to build the temple, and we seek that it should be like the house of a great king. 3. Truth was revealed in the flesh, that in it all men might see its glory. 4. In six days was the earth created, and in six days was the heaven and all that is in it completed. 5. And the women cast stones from the house, and they fell upon the head of the king, and he died. 6. Show me all that is in thy house, that I may see it. 7. And the priest said unto the woman, If thou readest this book I will cast thee out of the city. 8. And the woman answered and said to the king, Give me that which I seek of thee and I will show thy praise. 9. If ye do not fulfil righteousness, I will hate your offerings and will despise your gifts. 10. I find no fault in this man, of all the things of which ye accuse him. I will therefore loose him.

SECTION 30. PRONOMINAL SUFFIXES ATTACHED TO VERBS ܐܝܢܐ

Suffixes are attached in the ordinary way to those parts of these verbs which end in consonants. With vocalic terminations, however, there are some variations. As in the paradigm of the verb itself, the last radical appears as a vowel letter, or as a simple vowel.

In Perfects ending in ܐ the 3rd Sing. Masc. has ' , in the 3rd Plur. Masc. an ܐ is inserted, and the ܐ of the Masc. is vocalized. After the ܐ of the 3rd Fem. Plur. a ' is inserted.

In Perfects ending in ܐ, this letter becomes consonantal, except with the suffixes of the 2nd Plur., and the suffixes are attached as usual.

In all Imperfects the [^] is retained as a connecting vowel, and is written [^].

In the Imperative the suffixes are attached in the same way as in the Perfect, with certain exceptions which can be noted from the paradigm given below.

In the Infinitive Pe'al the last radical appears as a consonantal [^], and the suffixes are attached as to the regular verb.

The following forms will serve to illustrate these points :

Suffixes attached to the Perfect :

	3rd SING. MASC.		2nd SING. MASC.	
	Pe'al.	Pa'el.		
1st Com. Sing.	וְכָתַבְתִּי	וְכָתַבְתָּ	וְכָתַבְתָּ	וְכָתַבְתִּי
2nd Masc.	וְכָתַבְתָּ	וְכָתַבְתָּ	—	—
„ Fem.	וְכָתַבְתְּ	וְכָתַבְתְּ	—	—
3rd Masc.	וְכָתַבְתִּי	וְכָתַבְתִּי	וְכָתַבְתִּי	וְכָתַבְתִּי
„ Fem.	וְכָתַבְתְּ	וְכָתַבְתְּ	וְכָתַבְתְּ	וְכָתַבְתְּ
1st Com. Plur.	וְכָתַבְתֶּם	וְכָתַבְתֶּם	וְכָתַבְתֶּם	וְכָתַבְתֶּם
2nd Masc.	וְכָתַבְתָּ	וְכָתַבְתָּ	—	—
„ Fem.	וְכָתַבְתְּ	וְכָתַבְתְּ	—	—

	1 3rd PLUR. MASC.		1 3rd PLUR. FEM.	
1st Com. Sing.	וְכָתַבְתִּי	וְכָתַבְתִּי	וְכָתַבְתִּי	וְכָתַבְתִּי
2nd Masc.	וְכָתַבְתָּ	וְכָתַבְתָּ	וְכָתַבְתָּ	וְכָתַבְתָּ
„ Fem.	וְכָתַבְתְּ	וְכָתַבְתְּ	וְכָתַבְתְּ	וְכָתַבְתְּ

¹ As in the case of the regular verb, alternative forms are found with וְכָתַבְתִּי and וְכָתַבְתִּי inserted.

	¹ 3rd PLUR. MASC.		¹ 3rd PLUR. FEM.	
3rd Masc.	وَمَكَارَئِي	وَمَكَارَئِي	وَمَكَارَئِي	وَمَكَارَئِي
„ Fem.	وَمَكَارَئِي	وَمَكَارَئِي	وَمَكَارَئِي	وَمَكَارَئِي
1st Com. Plur.	وَمَكَارَئِي	وَمَكَارَئِي	وَمَكَارَئِي	وَمَكَارَئِي
2nd Masc.	وَمَكَارَئِي	وَمَكَارَئِي	وَمَكَارَئِي	وَمَكَارَئِي
„ Fem.	وَمَكَارَئِي	وَمَكَارَئِي	وَمَكَارَئِي	وَمَكَارَئِي

Suffixes attached to the Imperfect :

	3rd SING. MASC.
1st Com. Sing.	وَمَكَارَئِي
2nd Masc.	وَمَكَارَئِي
„ Fem.	وَمَكَارَئِي
3rd Masc.	وَمَكَارَئِي
„ Fem.	وَمَكَارَئِي
1st Com. Plur.	وَمَكَارَئِي
2nd Masc.	وَمَكَارَئِي
„ Fem.	وَمَكَارَئِي

Suffixes attached to the Imperative :

	MASC. Pe'al.	SING. Pa'el.	FEM. SING.	MASC. PLUR.	FEM. PLUR.
1st Com. Sing.	وَمَكَارَئِي	وَمَكَارَئِي	وَمَكَارَئِي	وَمَكَارَئِي	وَمَكَارَئِي
3rd Masc.	وَمَكَارَئِي	وَمَكَارَئِي	وَمَكَارَئِي	وَمَكَارَئِي	وَمَكَارَئِي
„ Fem.	وَمَكَارَئِي	وَمَكَارَئِي	وَمَكَارَئِي	وَمَكَارَئِي	وَمَكَارَئِي
1st Com. Plur.	وَمَكَارَئِي	وَمَكَارَئِي	وَمَكَارَئِي	وَمَكَارَئِي	وَمَكَارَئِي

¹ As in the case of the regular verb, alternative forms are found with **وَمَكَارَئِي** and **وَمَكَارَئِي** inserted.

SECTION 31. NOMINAL STEMS WITH VOCALIC ENDINGS

There are a large number of stems which end in a vowel, and exhibit certain peculiarities in declension. These arise from the fact that the vowel letter appears as a pure vowel before a consonant, and as a consonant before a vowel. This applies to nouns whose stem ends in A, I, or U. The most numerous class of this type of verb is that of the feminine abstract nouns in I and U. There are also many adjectives of participial form, and a few feminine nouns ending in كُلٌ . These last are peculiar in the fact that in the plural a consonantal ك appears. The following forms will serve to illustrate the declension of these nouns :¹

A. Nouns with movable vowels of the first class.

	MASCULINE.		FEMININE.	
	<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
Absolute	قَا	قَم	قَا	قَم
Emphatic	قَا	قَمَا	قَا	قَمَا
Construct	قَا	قَمَ	قَا	قَمَ

B. Nouns with movable vowels of the second class.

	MASCULINE.		FEMININE.	
	<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
Absolute	عَا	عَم	عَا	عَم
Emphatic	عَا	عَمَا (عَمَلَا)	عَا	عَمَا
Construct	عَا	عَمَ	عَا	عَمَ

¹ See also paradigm on p. 21.

C. Feminine Abstract Nouns.

	In ʾ.		In ʾ.	
Absolute		مِثْقَالٌ	مِثْقَالٌ	مِثْقَالٌ
Emphatic	مِثْقَالٌ	مِثْقَالٌ	مِثْقَالٌ	مِثْقَالٌ
Construct		مِثْقَالٌ	مِثْقَالٌ	مِثْقَالٌ

	In ʾ.		In ʾ, originally o.	
Absolute		زَكَاةٌ	زَكَاةٌ	زَكَاةٌ
Emphatic	زَكَاةٌ	زَكَاةٌ	زَكَاةٌ	زَكَاةٌ
Construct		زَكَاةٌ	زَكَاةٌ	زَكَاةٌ

Vocabulary.

مِثْقَالٌ = pure.	مِثْقَالٌ = form, likeness.
مِثْقَالٌ = story, history.	مِثْقَالٌ = reconcile (Pa'el).
مِثْقَالٌ = stumble.	مِثْقَالٌ = give (in marriage).
مِثْقَالٌ = outside.	مِثْقَالٌ = part.
مِثْقَالٌ = choose.	مِثْقَالٌ = prayer.
مِثْقَالٌ = reconciliation.	مِثْقَالٌ = be pure, Pa'el, purify.
مِثْقَالٌ = fool.	مِثْقَالٌ = service.
مِثْقَالٌ = thing, will.	مِثْقَالٌ = vineyard.
مِثْقَالٌ = pluck out.	مِثْقَالٌ = beat.

SECTION 32. NUMERALS

The numerals in Syriac are nouns, standing in apposition to the nouns to which they are attached, and generally appearing in the absolute state. As in all Semitic languages the numbers from 1 to 19 have two forms, a masculine and a feminine one, and in the case of 3 to 10 the masculine form of the numeral is used with feminine nouns, and vice versa. The Emphatic State of the numerals from 2 to 19 is used with the preposition to indicate the date of the month.

The cardinals are as follows :

	USED WITH MASC.	USED WITH FEM.
1 =	ܫܝܐ	ܫܝܐ
2 =	ܬܝܡܝܢܐ	ܬܝܡܝܢܐ
3 =	ܬܠܬܐ	ܬܠܬܐ
4 =	ܕܠܕܐ	ܕܠܕܐ
5 =	ܚܡܝܫܐ	ܚܡܝܫܐ
6 =	ܬܬܝܠܝܬܐ	ܬܬܝܠܝܬܐ
7 =	ܥܕܬܐ	ܥܕܬܐ
8 =	ܬܡܢܐ	ܬܡܢܐ
9 =	ܬܬܝܠܬܐ	ܬܬܝܠܬܐ
10 =	ܥܚܫܐ	ܥܚܫܐ
11 =	ܫܬܬܝܠܬܐ	ܫܬܬܝܠܬܐ
12 =	ܬܬܝܠܬܐ	ܬܬܝܠܬܐ
13 =	ܬܬܝܠܬܐ	ܬܬܝܠܬܐ
14 =	ܕܠܕܐ	ܕܠܕܐ
15 =	ܚܡܝܫܐ	ܚܡܝܫܐ

	USED WITH MASC.	USED WITH FEM.
16 =	سِتَّةَ عَشَرَ	سِتَّةَ عَشْرَةٍ
17 =	سَبْعَةَ عَشَرَ	سَبْعَةَ عَشْرَةٍ
18 =	اَثْنَيْ عَشَرَ	اَثْنَيْ عَشْرَةٍ
19 =	تِسْعَةَ عَشَرَ	تِسْعَةَ عَشْرَةٍ
20 =		عِشْرِينَ
21 =	عِشْرِينَ وَاحِدًا	عِشْرِينَ وَاحِدَةً
30 =		ثَلَاثِينَ
40 =		أَرْبَعِينَ
50 =		خَمْسِينَ
60 =		اِثْنَيْ عَشَرَ مِائَةً
70 =		سَبْعِينَ مِائَةً
80 =		اَثْنَيْ عَشَرَ مِائَةً
90 =		تِسْعِينَ مِائَةً
100 =		مِائَةً
200 =		مِائَتَيْنِ
300 =		ثَلَاثِ مِائَةٍ
1,000 =		أَلْفًا
2,000 =		أَلْفَانِ
10,000 =	عَشْرَةُ أَلْفٍ	عَشْرَةُ أَلْفٍ

The numerals from 11 to 19 frequently appear in different forms. Those which are given above are those most commonly met with. Those from 2 to 9 may be used with pronominal suffixes, e.g. **أَرْبَعُهُمْ** = the four of them, or they four.

In stating numbers above 20 the larger numerals are placed first, e.g. 2,753 = **أَلْفَانِ سَبْعِينَ مِائَةً ثَلَاثِينَ**.

Ordinals are found from 1st to 10th. They are formed, except 1st, by adding ܠ to the cardinal stem and introducing ܐ after the 2nd radical, thus :

1st =	ܐܘܠܐ
2nd =	ܐܘܬܐܪܐ (f. ܐܘܬܐܪܐ)
3rd =	ܐܘܬܐܪܐ
4th =	ܐܘܬܐܪܐ
5th =	ܐܘܬܐܪܐ
6th =	ܐܘܬܐܪܐ
7th =	ܐܘܬܐܪܐ
8th =	ܐܘܬܐܪܐ
9th =	ܐܘܬܐܪܐ
10th =	ܐܘܬܐܪܐ

For higher numbers the cardinal may be used with ܐ prefixed.

Vocabulary.

ܐܘܠܐ = month. ܐܘܬܐܪܐ = elder.

Exercise.

Translate into Syriac :

1. They three went into the house of the king.
2. There are two ways from which a man shall choose, the one is good and the one is bad.
3. On the fifteenth day of the month the king entered the city.
4. There are 3,428 men in this city.
5. The number of those whom I saw of the house of Israel was 144,000.
6. All the days of Adam were nine hundred and thirty years.
7. Enoch was the seventh from Adam.
8. And the Apostles took a hundred and fifty-three fishes from the sea.
9. And he chose twelve that they should be with him.
10. Moses appointed seventy-two elders that they should judge the people.

VOCABULARY

NOTE.—Figures placed after Syriac words refer to sections in the Grammar.

Substantives are quoted in the Emphatic State, Adjectives in the Absolute.

The gender of Feminine Nouns is indicated in cases where it is not obvious either from the meaning or the form.

Verbs whose vowel in the Perfect Pe'al is [^] are especially indicated. Verbs ܐ"ܐ are distinguished by ' , and Verbs double ܐܐ by ' . In all other cases (except Verbs ܐ"ܐ) the vowel may be assumed to be ' .

The English letters a, e, o, after Verbs indicate the vowel of the Imperfect Pe'al.

SYRIAC-ENGLISH

ܐ	ܐܒܪܗܡ" Abraham.
(For verbs with initial ܐ see under ܐ.)	ܐܕܡ" man, Adam.
ܐܒ" 13; father.	ܐܪܥܐ" (f.); ear.
ܐܠ" a, 24; perish; <i>Aph.</i> , destroy.	ܐܠܐ" <i>Conj.</i> ; or.
ܐܠܡ" 24; <i>Ethpe.</i> , mourn.	ܐܠܡܐ" <i>Interj.</i> ; O!
ܐܠܦ" feather.	ܐܠܡܐ" path.
	ܐܠܡܐ" Jerusalem.

- اِءْ a, 24; go; *followed by* اِءْ, be useful, fit for.
 اِءْ 13; brother.
 اِءْ o, 24; seize, hold, shut up; *Aph.*, close up.
 اِءْ 13; other, another.
 اِءْ (f.); *Const.*, اِءْ, hand.
 اِءْ 5, *Rel. and Inter. Pron. Fem. Sing.*; which, which?
 اِءْ *Prep.*; like, according to; *followed by* اِءْ *Conj.*; as.
 اِءْ 5, *Rel. and Inter. Pron. Com. Pl.*; who, who?
 اِءْ tree.
 اِءْ 5, *Rel. and Inter. Pron. Masc. Sing.*; which, which?
 اِءْ Israel.
 اِءْ 8; there is.
 اِءْ 8; *Prep.*; like.
 اِءْ o, 24; eat; *Ethpe., Pass.*; *Aph.*, *Causative*.
 اِءْ *Conj.*; but.
 اِءْ rib.
 اِءْ, اِءْ a, 24; learn; *Pa.*, teach.
 اِءْ o, 24; *Pe. and Pa.*, oppress; *Ethpe.*, *Pass.*
 اِءْ 13; (f.) mother.
 اِءْ *Adv.*; truly.
 اِءْ 24; *Ethpe.*, be constant.
 اِءْ a, 24; say, tell; *Ethpe.*, *Pass.*
 اِءْ lamb.
 اِءْ 13; handmaid.
 اِءْ *Conj.*; when; اِءْ whenever.
 اِءْ *Conj.*; if.
 اِءْ, اِءْ *Pers. Pron.*; I.
 اِءْ 5, *Pers. Pron. Masc. Pl. Encl.*; they.
 اِءْ 5, *Pers. Pron. Fem. Pl. Encl.*; they.
 اِءْ man.
 اِءْ 5, *Pers. Pron. Masc. Sing.*; thou.
 اِءْ 5, *Pers. Pron. Fem. Sing.*; thou.
 اِءْ 5, *Pers. Pron. Masc. Pl.*; ye.
 اِءْ 5, *Pers. Pron. Fem. Pl.*; ye.
 اِءْ 13; woman, wife.
 اِءْ threshold.
 اِءْ o, 23, 24; bind.

כֹּסֶר 0, 28; *Aph.*, cover.

גִּנְיָן garden.

לֶחֶם loaf.

מַשֵּׁךְ bone.

מַשֵּׁךְ 0, 28; touch.

?

יְ Rel. Pron.; who, which.

יְ Prep. inseparable; of.

זֶלְזֶל wolf.

זֶבֶח a, 0, 23; sacrifice (v.).

זֶבֶח sacrifice (n.).

זֶבֶח a, 23; lead; *Ethpe.*, *Pass.*

זָהָב gold.

מָקוֹם place.

מִשְׁכָּן 13; likeness.

פֶּחַח a; fear (v.).

פֶּחַח fear (n.).

פֶּחַח See § 8.

כִּי Particle; but.

שֹׁפֵט judge.

שֹׁפֵט judgement.

טָהוֹר 31; pure.

טָהוֹר 29; be pure; *Pa.*, purify;
Ethpa., *Pass.*

טָהוֹר a, 23; *Aph.*, record.

מִשְׁכָּן 29; be like; *Pa.*, liken;
Ethpa., *Pass.*

דָּם blood.

מִשְׁכָּן 31; form, likeness.

נָדָם a; sleep; *Pa.*, put to sleep.

שֹׁפֵט 27; judge.

שָׁרָא a, 23; rise (of sun).

שָׁרָא 0, 28; bruise, trample on.

שָׁרָא 0; *Aph.*, approach.

שָׁרָא 27; tread on.

ו

וְ Interj.; behold!

וְ Hagar.

וְ 5, *Dem. Pron. Fem. Sing.*;
this.

וְ, וְ 5, *Pers. Pron. Masc.*
Sing.; he.

וְ 5, *Dem. Pron. Masc. Sing.*;
that.

וְ 16, 29; be.

וְ, וְ 5, *Pers. Pron. Fem.*
Sing.; she.

וְ 5, *Dem. Pron. Fem. Sing.*;
that.

וְ Adv.; then.

מִשְׁכָּן temple.

ܐܡܢܐ believe.

ܐܡܢܐܐ faith.

ܐܡܢܐ *Adv.*; thus, so.

ܐܡܢܐ 5, *Dem. Pron. Com. Pl.*;
these.

ܐܡܢܐ *Pa.*, walk.

ܐܡܢܐ 5, *Dem. Pron. Masc. Sing.*;
this.

ܐܡܢܐ 5, *Dem. Pron. Masc. Pl.*;
those.

ܐܡܢܐ 5, *Pers. Pron. Masc. Pl.*;
they.

ܐܡܢܐ 5, *Dem. Pron. Fem. Pl.*;
those.

ܐܡܢܐ 5, *Pers. Pron. Fem. Pl.*;
they.

ܐܡܢܐ *Adv.*; here.

ܐ

ܐ *Conj. inseparable*; and, but.

ܐ

ܐܡܢܐ time; ܐܡܢܐ ܐܡܢܐ some-
times.

ܐܡܢܐ *Pa.*, justify; *Ethpa.*, *Pass.*

ܐܡܢܐ righteous.

ܐܡܢܐ righteousness.

ܐܡܢܐ o and e, 28; be despised;
Aph., despise.

ܐܡܢܐ a, 23; *Pa.*, sing (praise).

ܐܡܢܐ 13; kind, method.

ܐܡܢܐ 27; shake.

ܐܡܢܐ o; crucify.

ܐܡܢܐ o, 23; sow.

ܐܡܢܐ seed.

ܐܡܢܐ

ܐܡܢܐ o, 28; *Aph.*, love; *Eltaph.*,
Pass.

ܐܡܢܐ beloved.

ܐܡܢܐ *Pa.*, destroy.

ܐܡܢܐ companion.

ܐܡܢܐ 32; one.

ܐܡܢܐ 29; be glad.

ܐܡܢܐ 10 note, *Prep.*; around.

ܐܡܢܐ f. ܐܡܢܐ new.

ܐܡܢܐ love (n.).

ܐܡܢܐ 29; *Pa.*, show.

ܐܡܢܐ 29; see.

ܐܡܢܐ vision.

ܐܡܢܐ 29; sin (v.).

ܐܡܢܐ sin (n.).

ܐܡܢܐ o; tear.

مُ living.

مَيَّة life.

مَيْدَة animal.

مَسَّ *Pa.*, strengthen; *Ethpa.*,
Pass.

مَحْكَمَة wisdom.

مَلْكَ milk.

مَدَّ o; *Pe.*, *Pa.*, *Shaph.*,
change; *Ethpa.*, *Eshlaph.*,
Pass.

مَدَّ 8, 10 note, *Prep.*; instead
of, in favour of.

مَدَّ a, 28; be warm; *Aph.*,
love.

مَدَّ 13; father-in-law.

مَدَّ wine.

مَدَّ heat.

مَدَّ torment.

مَدَّ 5, *Pers. Pron. Com.*
Pl.; we.

مَدَّ followed by مَدَّ, lack-
ing in.

مَدَّ a; be strong; *Ethpa.*,
fortify oneself.

مَدَّ o; stir up.

مَدَّ o, 23; reap.

مَدَّ 29; pluck out.

مَدَّ field.

مَدَّ 27; look.

مَدَّ a; be desolate; *Aph.*, make
desolate.

مَدَّ mustard.

مَدَّ *Pe. and Aph.*, curse.

مَدَّ o; think, reckon, account;
Ethpe., *Pass.*

مَدَّ 13; sister.

8

مَدَّ a, 26; be good.

مَدَّ good (a.).

مَدَّ good (n.).

مَدَّ mountain.

مَدَّ blessing.

مَدَّ sandal.

مَدَّ child.

مَدَّ youth (abstract).

مَدَّ pollution.

مَدَّ defilement.

مَدَّ a; taste.

مَدَّ o; torture, tempt.

ب

مَدَّ 25; *Aph.*, bring.

مَدَّ a, 23, 25; know; *Aph.*, tell.

ܡܝܘܬ 25; give.

ܡܝܘܬܐ Jew.

ܡܝܬܐ John.

ܡܝܬܐ day.

ܡܝܬܐ a, 25; lend.

ܡܝܬܐ a, 25; bear; *Aph.*, beget.

ܡܝܬܐ child.

ܡܝܬܐ *see* ܡܝܬܐ.

ܡܝܬܐ sea.

ܡܝܬܐ 25; *Aph.*, add, do again.

ܡܝܬܐ a, 25; be anxious.

ܡܝܬܐ a, 25; burn (*Intrans.*);
Aph., burn (*Trans.*).

ܡܝܬܐ a, 23, 25; be heavy, be
honoured; *Pa.*, honour;
Ethpa., *Pass.*

ܡܝܬܐ month.

ܡܝܬܐ a, 25; inherit.

ܡܝܬܐ c, 25; sit.

ܡܝܬܐ a, 24, 25; exceed.

ܡܝܬܐ

ܡܝܬܐ pain.

ܡܝܬܐ (f.) stone.

ܡܝܬܐ o; subdue, besiege; *Ethpa.*,
Pass.

ܡܝܬܐ when.

ܡܝܬܐ priest.

ܡܝܬܐ 10 note; all.

ܡܝܬܐ dog.

ܡܝܬܐ nest.

ܡܝܬܐ synagogue.

ܡܝܬܐ o; gather (*Trans.* and *Intrans.*); *Pa.*, *Trans.*; *Ethpa.*,
Pass.

ܡܝܬܐ crowd.

ܡܝܬܐ a and o, 28; *Aph.*, reprove.

ܡܝܬܐ silver.

ܡܝܬܐ Capernaum.

ܡܝܬܐ 23; *Ethpa.*, be sick; *Aph.*,
make sick.

ܡܝܬܐ *Aph.*, preach.

ܡܝܬܐ sick.

ܡܝܬܐ vineyard.

ܡܝܬܐ belly.

ܡܝܬܐ o; stumble; *Aph.*, *Causative*.

ܡܝܬܐ o; write.

ܡܝܬܐ book.

ܡܝܬܐ sheet.

ܡܝܬܐ

ܡܝܬܐ *Prep.*, to; sign of the object
of a transitive verb.

ܡܝܬܐ no, not.

حَحْمًا clothing.

حَا 13, *Prep.*; outside of.

حَحْم a; put on; *Aph.*, clothe, with two accusatives, of the person and of the garment.

حَوْ 10 note, *Prep.*; within.

حَا 10 note, *Prep.*; against.

حَمَّ Adv.; first.

حَا 8, *Prep.*; unto, towards.

حَمَّ bread.

حَا 27; curse.

حَا (= لَا) there is not.

حَا night.

حَا a particle inserted to show that the sentence in which it occurs is a quotation.

حَصْفُ torch.

حَا 10 note, *Prep.*; in front of.

حَا 10 note, *Prep.*; above.

حَا 10 note, *Prep.*; with a view to.

حَمَّ o; gather, pluck.

حَمَّ tongue, language.

٢

حَا *Inter. and Rel. Pron.*, what; *Conj.*, when.

حَامَّة food.

حَامَّة speech.

حَا a, 26; cease; used impersonally, weary.

حَامَّة wilderness.

حَامَّة city.

حَامَّة something; لَا حَامَّة nothing.

حَامَّة faith.

حَامَّة gift.

حَامَّة Moses.

حَامَّة death.

حَامَّة 29; beat.

حَامَّة immediately.

حَا 10 note, *Prep.*; because of; followed by ٩, *Conj.*, because.

حَامَّة 13; water.

حَامَّة 27; die.

حَامَّة o, 23; get or give in marriage; *Aph.*, give in marriage.

حَامَّة 29; *Pe., Pa., Shaph.*, fill, fulfil.

حَامَّة o, 23; season with salt.

حَامَّة (حَا); salt.

ܡܕܚܬܐ fulness.

ܡܚܐ o; promise; *Aph.*, make king.

ܡܚܠܐ king.

ܡܚܠܐ counsel.

ܡܚܠܐ kingdom.

ܡܚܠܐ queen.

ܡܠܐ *Pa.*, speak.

ܡܠܦܐ teacher.

ܡܠܦܐ teaching.

ܡܠܐ word.

ܡܠܬܐ wealth.

ܡܢ 5, *Inter. Pron.*; who?

ܡܢܐ, ܡܢ 5, *Inter. Pron.*; what?
ܡܢܐ, why?

ܡܢ 8, *Prep.*; from.

ܡܢܐ 13, 31; part.

ܡܢܐܐ helper.

ܡܢܐܐ Egypt.

ܡܢܐ o; purify.

ܡܢܐ oil.

ܡܢܐ tent, dwelling.

ܡ

ܡܢ 29; *Ethpa.*, prophesy.

ܡܢܐ prophet.

ܡܢܐ e, 22; draw; *Pa.*, beat.

ܡܢ 27; wander.

ܡܢܐ a, 23; shine.

ܡܢܐ river.

ܡܢܐ light.

ܡܢܐ fish.

ܡܢܐ (f.); fire.

ܡܢ 27; rest (v.).

ܡܢܐ o, 22; go down.

ܡܢܐ a and o, 22, 23; keep.

ܡܢܐ rest (n).

ܡܢܐ yoke.

ܡܢܐ standard.

ܡܢܐ law.

ܡܢܐ a, 22; take.

ܡܢܐ o, 22; pour.

ܡܢܐ o, 22; blow, arouse.

ܡܢܐ o, 22; fall; *Aph.*, bring down.

ܡܢܐ o, 22; go out; *Aph.*, bring out.

ܡܢܐ cost.

ܡܢܐ (f.) *Plur.* ܡܢܐ; soul, self; when used with a pronominal suffix = a reflexive pronoun.

ܡܢܐ o, 22; plant.

لصق a, 22; cling to.

لصق e, 22; give (*only used in the Impf. and related parts*).

ك

كَلَد a, 26; be old.

كَلَد old.

كَمَع a, 24; be satisfied with; *Pa.*, satisfy with.

كَمَع a, 23; *Pa.*, hope.

كَسَب o; worship.

كَمَع 29; be many; *Pa.*, used as *Adv.*, much.

كَمَع a; *Pc. and Aph.*, bear witness.

كَمَع chain.

كَمَع 10 note, *Prep.*; except.

كَمَع treasure.

كَمَع o, *Elhpa.*; understand.

كَمَع a, 22; rise, go up; *Aph.*, raise.

كَمَع 27; put.

كَمَع blind.

كَمَع 29; hate.

كَمَع swallow.

كَمَع o, 23; do.

كَمَع a; satisfy.

كَمَع Sarah.

כ

כָּחַל festival.

כָּחַל Church.

כָּחַל e; do, make.

כָּחַל servant, slave.

כָּחַל work.

כָּחַל a, 23; cross over, transgress; *Aph.*, *Causative*.

כָּחַל heifer.

כָּחַל chariot.

כָּחַל 10 note, *Prep.*; until; followed by *ו*, *Conj.*, until.

כָּחַל Eden.

כָּחַל o, 23; *Pa.*, help.

כָּחַל evildoer.

כָּחַל thigh.

כָּחַל (f); eye.

כָּחַל o, 28; enter.

כָּחַל 10 note, *Prep.*; upon, above, concerning.

כָּחַל o; conquer.

כָּחַל world, age, eternity.

כָּחַל fault, cause.

כָּחַל 8, *Prep.*; with.

כָּחַל *Plur.* כָּחַל; people, nation.

ܕܡܒܐ a, be baptized; *Aph.*,
baptize.

ܕܡܐ a, 23; dwell.

ܕܡܐ 29; answer.

ܕܡܐ sheep, flock.

ܕܡܐ cloud.

ܕܡܐ heavy.

ܕܡܐ o; embrace.

ܕܡܐ impulse, moving force.

ܕܡܐ o; follow.

ܕܡܐ o; flee.

ܕ

ܕܡܐ fruit.

ܕܡܐ mouth.

ܕܡܐ commandment.

ܕܡܐ a, 23; become tasteless.

ܕܡܐ o, 28; sprinkle, break
(bread).

ܕܡܐ a and o; divide; *Ethpe.*
and *Ethpa.*, *Pass.*

ܕܡܐ a and o, 23; till, cultivate;
Ethpe., *Pass.*

ܕܡܐ o; break, cut.

ܕܡܐ o; *Pe.* and *Pa.*, command.

ܕܡܐ grain.

ܕܡܐ saviour.

ܕܡܐ bird.

ܕܡܐ face.

ܕܡܐ o; deliver; *Ethpe.*, *Pass.*

ܕܡܐ o; stretch out.

ܕܡܐ a; *Pa.*, expound.

ܕܡܐ a, 23; open; *Ethpa.*,
Pass.

ܕ

ܕܡܐ 31; thing.

ܕܡܐ Zion.

ܕܡܐ 8, *Prep.*; beside.

ܕܡܐ 31; prayer.

ܕܡܐ cross.

ܕܡܐ image.

ܕܡܐ evening.

ܕܡܐ sparrow, bird.

ܕܡܐ a and o; torture, tempt.

ܕ

ܕܡܐ Cain.

ܕܡܐ o; *Pa.*, receive.

ܕܡܐ tomb.

ܕܡܐ holy.

ܕܡܐ holiness.

مَبْرُ 0; be first; *Pa.*, overtake,
anticipate, *used adverbially* =
first; *Ethpa.*, be overtaken.

مَبْرُ 10 note, *Prep.*; before.

مَبْرُ first (*Adj.*).

مَكْصَل vessel.

مَكْ 0; kill.

مَلْ voice.

مَحْ *Pa.*, honour.

مُمْ 28; arise; *Pa.* (مَّم),
establish.

مَع 23; strike, beat.

مَلْ 29; read, call.

مَلْ 0; draw near; *Pa.*, offer
up; *Ethpa.*, be brought near;
Aph., fight.

مَلْ 13; village.

مَلْ horn.

مَلْ skull.

مَلْ elder.

مَلْ great.

مَلْ (ف); foot.

مَلْ 0; stone (*v.*).

مَلْ 0; persecute.

مَلْ Roman.

مَلْ anger.

مَلْ 29; be drunk.

مَلْ a; love.

مَلْ friend.

مَلْ head.

مَلْ beginning.

مَلْ 27; be high.

مَلْ high.

مَلْ 29; *Pe.*, *Aph.*, throw;
Ethpe., *Pass.*

مَلْ 29; reconcile.

مَلْ 0, 28; spit.

مَلْ 29; accuse.

مَلْ a, 26; ask; *Ethpe.*, refuse;
Aph., ask, grant.

مَلْ 0, 28; come down.

مَلْ 0; loose, dismiss, allow,
forgive, leave.

مَلْ 23; *Pa.*, send.

مَلْ 27; despise.

مَلْ fool.

مَلْ Sheol.

مَلْ peace (opposed to war).

مَلْ fetters.

مَلْ a; dwell in; *Aph.*,
Causative.

ܡܠܬ a, o; send.

ܡܠܬܐ a; rule over.

ܡܠܬܐ sleep (*n.*).

ܡܠܬܐ apostle.

ܡܠܬܐ lawful.

ܡܠܬܐ a; be complete; *Ethpe.*,
be betrayed; *Pa.*, complete;
Ethpa., be fulfilled; *Aph.*, be-
tray; *Eltaph.*, be betrayed.

ܡܠܬܐ peace (prosperity).

ܡܠܬܐ name.

ܡܠܬܐ heaven.

ܡܠܬܐ a, 23; hear.

ܡܠܬܐ *Pa.*, serve; *Ethpa.*,
Pass.

ܡܠܬܐ 13 (*m. and f.*); sun.

ܡܠܬܐ 29; *Pa.*, turn aside (*Trans.*);
Ethpa., *Pass.*

ܡܠܬܐ year.

ܡܠܬܐ beautiful.

ܡܠܬܐ a, 23; be pleasing.

ܡܠܬܐ o; lift up, take away.

ܡܠܬܐ a, 28; be firm; *Aph.*,
believe.

ܡܠܬܐ 29; loose, destroy, begin,
settle.

ܡܠܬܐ true.

ܡܠܬܐ truth.

ܡܠܬܐ foundation.

ܡܠܬܐ 29; (*usually written*
ܡܠܬܐ) drink.

ܡ

ܡܠܬܐ 27; repent.

ܡܠܬܐ a and o, 23; break.

ܡܠܬܐ 13; breast.

ܡܠܬܐ 10 note, *Prep.*; beneath.

ܡܠܬܐ *Ethpa.*, be brought down.

ܡܠܬܐ prayer.

ܡܠܬܐ disciple.

ܡܠܬܐ 32; three.

ܡܠܬܐ a, 23; wonder; *Aph.*,
astonish.

ܡܠܬܐ *Adv.*; there.

ܡܠܬܐ a; be upright, firm; *Aph.*,
establish.

ܡܠܬܐ 32; two; ܡܠܬܐ second.

ܡܠܬܐ gate.

ܡܠܬܐ 31; reconciliation.

ܡܠܬܐ 31; mind.

ܡܠܬܐ glory.

ܡܠܬܐ service.

ܡܠܬܐ history, story.

ENGLISH-SYRIAC

A

Able, be, ܐܡܚܒ, 23.

Above, ܐܠܥܝܐ, ܐܠܥܝܐ, 8, 10 note.

Abraham, ܐܒܪܗܡ.

According to, ܐܠܝܐ, ܐܠܝܐ, 10 note.

Account, ܐܠܡܢܐ; *Pass.*, *Ethpe.*

Accuse, ܐܠܡܢܐ, 29.

Add, ܐܠܡܢܐ, 25, *Aph.*

Again, do, ܐܠܡܢܐ, 25, *Aph.*

Against, ܐܠܡܢܐ, 10 note.

Age, ܐܠܡܢܐ.

Alive, ܐܠܡܢܐ.

All, ܐܠܡܢܐ, 10 note.

Allow, ܐܠܡܢܐ.

Alone, ܐܠܡܢܐ, 10 note.

Among, ܐܠܡܢܐ, 10 note.

Anger, ܐܠܡܢܐ.

Animal, ܐܠܡܢܐ.

Another, ܐܠܡܢܐ, 13.

Answer, ܐܠܡܢܐ, 29.

Anticipate, ܐܠܡܢܐ, *Pa.*

Anxious, be, ܐܠܡܢܐ, 25.

Apostle, ܐܠܡܢܐ.

Approach, ܐܠܡܢܐ, *Aph.*

Arise, ܐܠܡܢܐ, 27.

Around, ܐܠܡܢܐ, 10 note.

Arouse, ܐܠܡܢܐ, 23.

As, ܐܠܡܢܐ, ܐܠܡܢܐ, 8, 10 note.

Ask, ܐܠܡܢܐ, 26.

At, ܐܠܡܢܐ (*inseparable*).

B

Baptize, ܐܠܡܢܐ, *Aph.*; *Pass.*, *Pe.*

Be, ܐܠܡܢܐ, 16, 29.

Bear, ܐܠܡܢܐ, 25.

Beat, ܐܠܡܢܐ, *Pa.*, ܐܠܡܢܐ, 29.

Beautiful, ܐܠܡܢܐ.

Because, *Conj.*, ܐܠܡܢܐ.

Because of, *Prep.*, ܐܠܡܢܐ, 10 note.

Before, *Adv.*, ܐܠܡܢܐ; *Prep.*, ܐܠܡܢܐ, 10 note.

Beget, ܐܠܡܢܐ, 25, *Aph.*

Begin, ܐܠܡܢܐ, 29.

Beginning, ܐܠܡܢܐ.

Behind, *Prep.*, ܐܠܡܢܐ, 10 note.

Behold! *Interj.*, ܐܝܬܝܢ.

Believe, ܐܡܢܝܢ, ܐܡܢ, *Aph.*

Belly, ܒܠܬܐ.

Beloved, ܫܚܝܬܐ.

Beneath, *Prep.*, ܠܫܬܐ, 10 note.

Beside, *Prep.*, ܕܝܡܐ, 10 note.

Betray, ܡܠܡ, *Aph.*; *Pass*, *Ethpe.*,
Eltaph.

Between, *Prep.*, ܕܡܝܬܐ, 10 note.

Bind, ܐܡܢܝܢ, 23, 24; *Pass.*, *Ethpe.*

Bird, ܕܡܝܬܐ, ܕܡܝܬܐ

Blasphemy, ܡܠܡܐ.

Bless, ܕܡܝܬܐ, *Pa.*

Blessing, ܕܡܝܬܐ.

Blind, ܡܠܡܐ.

Blood, ܕܡܝܬܐ.

Blow, ܡܠܡܐ, 23.

Body, ܡܠܡܐ.

Bone, ܡܠܡܐ.

Book, ܡܠܡܐ.

Bread, ܡܠܡܐ.

Break, ܡܠܡܐ, 23, ܡܠܡܐ, 28, ܡܠܡܐ.

Breast, ܡܠܡܐ, 13.

Bring, ܡܠܡܐ, 24, 29, *Aph.*, ܡܠܡܐ,
25, *Aph.*

Bring out, ܡܠܡܐ, 22, *Aph.*

Brother, ܡܠܡܐ, 13.

Bruise, ܡܠܡܐ, 28

Build, ܡܠܡܐ, 29.

Burn, ܡܠܡܐ, 25, *Intrans.*, *Pe.*;
Trans., *Pe.*, *Aph.*; *Pass.*,
Eltaph.

But, ܡܠܡܐ, ܡܠܡܐ.

C

Cain, ܡܠܡܐ.

Calf, ܡܠܡܐ, ܡܠܡܐ

Call, ܡܠܡܐ, 29.

Capernaum, ܡܠܡܐ.

Cast, ܡܠܡܐ, 29, *Pe.*, *Aph.*

Cattle, ܡܠܡܐ.

Cause, ܡܠܡܐ.

Cease, ܡܠܡܐ, 26.

Chain, ܡܠܡܐ.

Change, ܡܠܡܐ, *Pe.*, *Pa.*, *Shaph*,
Pass., *Ethpa.*, *Eshtaph.*

Chariot, ܡܠܡܐ.

Child, ܡܠܡܐ, ܡܠܡܐ.

Choose, ܡܠܡܐ, 29.

Church, ܡܠܡܐ.

City, ܡܠܡܐ.

Cling to, ܡܠܡܐ, 22.

Clothe, ܡܠܡܐ, *Aph.*

Clothing, ܡܠܡܐ.

Cloud, **حَلَقْل**.

Come, **ل**, 24, 29.

Come down, **سَد**, 22.

Come out, **يَع**, 22.

Comfort, **حَم**, 23, *Pa.*

Command, **فَم**, *Pe.*, *Pa.*

Commandment, **فَمُ**.

Companion, **سَد**.

Complete, be, **مَكَم**, *Pe.*; make, *Aph.*

Concerning, **ح**, 8, 10 note.

Conquer, **حَد**.

Constant, be, **لَص**, 24, *Ethpe.*

Cost, **بَقْعَل**.

Counsel, **قَدُ**.

Cover, **ع**, 28, *Aph.*

Create, **حَل**, 29, **حَل**; *Pass.*, *Ethpe.*

Creator, **حَلُ**.

Cross (*n.*), **جَحَد**.

Cross over, **حَد**, 24.

Crowd, **قَبَل**.

Crucify, **جَحَد**, *Pass.*, *Ethpe.*

Curse, **س.م**, *Aph.*, **حَد**, 27.

D

Daughter, **حَل**, 13.

David, **قَد**.

Day, **مَعَد**.

Death, **حَل**.

Defilement, **قَدَل**.

Deliver (set free), **فَم**; *Pass.*, *Ethpe.*; (hand over) **مَكَم**, *Aph.*; *Pass.*, *Ethpe.*, *Ellaph.*

Desolate, be, **سَد**; make, *Aph.*

Despise, **ع**, 27.

Despised, be, **ل**, 28.

Destroy, **سَد**, *Pa.*; **ل**, 24, *Aph.*

Die, **قَد**, 27.

Disciple, **لَحَقَب**.

Dismiss, **مَد**.

Divide, **فَل**.

Do, **هَد**, 23, **حَد**; *Pass.*, *Ethpe.*

Dog, **حَد**.

Down, be brought, **سَد**, *Ethpe.*

Draw, **يَع**, 22.

Draw near, **مَد**.

Drink, **مَد** (**لَمَد**), 29.

Drunk, be, **سَد**, 29.

Dwell, **حَد**, 23.

Dwell in, **ܡܥܡ**; *Causative, Aph.*

Dwelling, **ܡܥܡܐ**, **ܡܥܡܐܐ**.

E

Eagle, **ܬܥܐܠ**.

Ear, **ܐܪܐ** (*f.*).

Earth, **ܐܪܥܐ** (*f.*).

Eat, **ܥܠ**, 24.

Eden, **ܥܕܢ**.

Egg, **ܥܬܐ**.

Egypt, **ܡܝܨܪ**.

Elder, **ܦܬܪܐ**.

Embrace, **ܥܡܥ**.

Enemy, **ܥܕܡܐ**.

Enter, **ܥܠܐ**, 28.

Establish, **ܥܡܡ**, 27, *Pa.*, **ܥܡܡܐ**, *Aph.*

Evening, **ܥܝܢܐ**.

Evil, **ܥܡܐ**.

Evil, be, **ܥܡܐ**, 26.

Evildoer, **ܥܡܐܐ**.

Exalt, **ܥܡܡ**, 27, *Aph.*; *Pass.*,
Etlaph.

Exceed, **ܥܡܐ**, 23, 25.

Except, **ܥܡܐ**, 10 note.

Expound, **ܥܡܡ**, *Pa.*

Eye, **ܥܝܢܐ** (*f.*).

F

Face, **ܦܥܐ**, **ܦܥܐܐ**.

Fair, **ܦܥܐ**.

Faith, **ܦܥܐܐ**, **ܦܥܐܐܐ**.

Fall, **ܦܥܐ**, 22; *Causative, Aph.*

Father, **ܦܥܐ**, 13.

Father-in-law, **ܦܥܐܐ**, 13.

Fault, **ܦܥܐܐ**.

Fear (*v.*), **ܦܥܐ**.

Fear (*n.*), **ܦܥܐܐ**.

Feather, **ܦܥܐܐ**.

Feed, **ܦܥܐ**, 24, *Aph.*

Festival, **ܦܥܐܐ**.

Fetters, **ܦܥܐܐܐ**.

Field, **ܦܥܐܐ**.

Fight, **ܦܥܐܐ**, *Aph.*

Find, **ܦܥܐܐ**, 23; *Pass.* **ܦܥܐܐܐ**.

Finish, **ܦܥܐܐ**, *Pa.*; *Pass.*, *Etlaph.*

Fire, **ܦܥܐܐ** (*f.*).

Firm, be, **ܦܥܐܐ**, 28.

First, *Adj.*, **ܦܥܐܐܐ**; *Adv.*, **ܦܥܐܐܐ**.

First, be, **ܦܥܐܐܐ**.

Fish, **ܦܥܐܐ**.

Flee, **ܦܥܐܐ**.

Flesh, **ܦܥܐܐܐ**.

Flock, **ܦܥܐܐܐ**.

Follow, **دفع**.

Food, **مَأْكَلَة**.

Fool, **عُفْلَان**, 31.

Foot, **قَدَم** (ف).

For, *Particle*, **لِ**.

For, *Prep.*, **لِ** (*inseparable*).

Forgive, **مَحْف**.

Form, **مَوْضِعَة**, 31.

Fortify oneself, **صَحَّح**, *Ethpa*.

Foundation, **مَعْلَلَة**.

Friend, **صَفِي**.

From, *Prep.*, **مِنْ**.

Front of, in, **حَتَم**, 10 note.

Fruit, **فَاوَل**.

Fulfil, **حَلَا**, 29, *Pa.*, *Shaph*.

Full, be, **حَلَا**, 29.

Fulness, **مَدْحَة**.

G

Garden, **بَيْتَان**.

Gate, **بَاب**.

Gather, **جَمَعَ**, *Intrans.*, *Pe.*;
Trans., *Pa.*

Gift, **مَوْضِعَة**.

Give, **بَوَد**, 26, **بَدَا**, 22.

Give (in marriage), **مَدَح**, 23.
Pe., *Aph*.

Give pleasure to, **دَهَم**, *Aph*.

Glad, be, **سَبَّ**, 29.

Glory, **مَحْدَة**.

Go, **اِج**, 24.

Go down, **سَدَّ**, 22.

Go out, **دَفَع**, 22.

Goat, **بَكْرَة**.

Gold, **زَهْدَة**.

Good, **طَب**.

Good, be, **طَبَّ**, 26.

Goodness, **طَبَة**.

Grace, **طَبَحَة**.

Grain, **فَرْ**.

Great, **وَدَّ**.

Ground, **وَدَحَة**.

H

Hagar, **بَكْرَة**.

Hand, **يَمِين** (ف).

Handmaid, **مَعْلَلَة**, 13.

I hate, **هَلَا**, 29.

He, **هَوَّ**, 5.

Head, **رَأْس**.

Hear, **مَعَدَّ**, 23.

Heat, **سَمْلَة**.

Heaven, **مَعْلَلَة**.

Heavy, ܡܚܒ.

Heavy, be, ܡܚܒ, 23, 25.

Help, ܡܚܒ, 23.

Helper, ܡܚܒܐ.

Herd, ܡܚܒܐ.

Here, ܡܚܒܐ.

High, ܡܚܒ.

High, be, ܡܚܒ, 27.

History, ܡܚܒܐ.

Hold fast, ܡܚܒ, 24.

Holiness, ܡܚܒܐ.

Holy, ܡܚܒܐ.

Honour, ܡܚܒ, 23, 25, *Pa.*, ܡܚܒܐ,
Pa.; *Pass.*, ܡܚܒܐ, *Ethpa.*

Honoured, be, ܡܚܒ, 23, 25.

Hope, ܡܚܒ, 23, *Pa.*

Horn, ܡܚܒ.

House, ܡܚܒܐ.

Husband, ܡܚܒܐ, ܡܚܒܐ.

I

I, ܡܚܒ, 5.

Image, ܡܚܒܐ.

Immediately, ܡܚܒܐ.

Impulse, ܡܚܒܐ.

In, *Prep.*, ܡܚܒ (inseparable).

Inherit, ܡܚܒ, 25; *Causative, Aph.*

Instead of, *Prep.*, ܡܚܒ, 10 note.

Israel, ܡܚܒܐ.

J

Jerusalem, ܡܚܒܐ.

Jew, ܡܚܒܐ.

Judge (r.), ܡܚܒ, 27.

Judge (n.), ܡܚܒܐ.

Judgement, ܡܚܒܐ.

Justify, ܡܚܒ, *Pa.*; *Pass.*, *Ethpa.*

K

Keep, ܡܚܒ, 22, 23.

Kill, ܡܚܒܐ.

Kind (n.), ܡܚܒ, 13.

Kindness, ܡܚܒܐ.

King, ܡܚܒܐ.

King, make, ܡܚܒܐ, *Aph.*

Kingdom, ܡܚܒܐ.

Know, ܡܚܒ, 23, 25.

L

Lacking in, ܡܚܒܐ.

Lamb, ܡܚܒܐ.

Law, ܡܚܒܐ.

Lawful, ܡܚܒܐ.

Lead, **دِه**, 23; *Pass., Ethpe.*

Learn, **لَح**, 24.

Lend, **لَه**, 25.

Life, **سَيَا**.

Lift up, **فَم**, 27, *Aph.; Pass., Ethph.*

Light, **لَوَه**.

Like, *Prep.*, **لَه**, 8, **لَوَه**, 10 note.

Like, be, **لَه**, 29.

Liken, **لَه**, 29, *Pa.; Pass., Ethpa.*

Likeness, **لَوَه**, 13, **لَوَه**, 31.

Living, **س**.

Loaf, **لَوَه**.

Look, **س**, 27.

Loose, **لَه**, 29.

Love (*v.*), **سَم**, 28, *Aph.*, **سَم**, 28, *Aph.; Pass., Ethph.*

Love (*n.*), **سَدَا**.

M

Make, **لَه**, 23, **لَه**.

Man, **لَه**, **لَه**, **لَه** (**لَه**).

Man (opposed to woman), **لَه**.

Mention, make, **دِه**, 24, *Aph.*

Mercy, show, **سَم**, 28, *سَم*.

Milk, **سَحَا**.

Mind, **لَوَه**.

Month, **س**.

Moses, **لَه**.

Mother, **لَه**, 13.

Motive, **لَه**.

Mountain, **لَوَه**.

Mourn, **لَه**, 24, *Ethpe.*

Mouth, **لَه**.

Much, *Adv.*, **سَم**.

Mustard, **لَه**.

N

Name, **لَه**.

Nation, **لَه**, *Plur.*, **لَه**.

Nest, **لَه**.

New, **لَه**, *f.*, **لَه**.

No, **لَه**.

Not, **لَه**.

Not, there is, **لَه**.

Nothing, **لَه**.

O

Of, *Prep.*, **لَه** (*inseparable*).

Offer up, **لَه**, *Pa.*

Oil, **ܩܚܡܐ**.

Old, **ܩܕܡܐ**.

Old, be, grow, **ܩܪܐ**, 26.

On, **ܩܠܐ**, 8, 10 note.

One, **ܩܕܝܫܐ**, 32.

Open, **ܩܪܝܬܐ**, 23.

Oppress, **ܩܪܝܬܐ**, 24, *Pe. and Pa.*

Or, *Conj.*, **ܩܕܝܫܐ**.

Other, **ܩܕܝܫܐ**, 13; other than,
ܩܕܝܫܐ, 10 note.

Outside of, **ܩܕܝܫܐ**, 10 note.

Over, cross, pass, **ܩܕܝܫܐ**, 23;
Causative, Aph.

Overtake, **ܩܕܝܫܐ**, *Pa.*; *Pass.*,
Ethpa.

Ox, **ܩܕܝܫܐ**.

P

Pain, **ܩܕܝܫܐ**.

Part, **ܩܕܝܫܐ**, 13.

Path, **ܩܕܝܫܐ** (*f.*).

Peace, **ܩܕܝܫܐ**.

People, **ܩܕܝܫܐ**.

Perfect, make, **ܩܕܝܫܐ**, *Pe., Pa.*;
Pass., Ethpe., Ethpa.

Perish, **ܩܕܝܫܐ**, 24.

Persecute, **ܩܕܝܫܐ**; *Pass., Ethpc.*

Place, **ܩܕܝܫܐ**, *Plur.*, **ܩܕܝܫܐ**.

Plant, **ܩܕܝܫܐ**, 22.

Pleasing, be, **ܩܕܝܫܐ**, 23.

Pluck, **ܩܕܝܫܐ**.

Pluck out, **ܩܕܝܫܐ**, 29.

Plunder, **ܩܕܝܫܐ**, 28; *Pass., Ethaph.*

Pollution, **ܩܕܝܫܐ**.

Pour, **ܩܕܝܫܐ**, 22.

Prayer, **ܩܕܝܫܐ**, **ܩܕܝܫܐ**.

Preach, **ܩܕܝܫܐ**, *Aph.*

Priest, **ܩܕܝܫܐ**.

Promise, **ܩܕܝܫܐ**.

Prophecy, **ܩܕܝܫܐ**, 29, *Ethpa.*

Prophet, **ܩܕܝܫܐ**.

Pure, **ܩܕܝܫܐ**, 31.

Pure, be, **ܩܕܝܫܐ**, 29.

Purify, **ܩܕܝܫܐ**, **ܩܕܝܫܐ**, 29, *Pa.*

Put, **ܩܕܝܫܐ**, 27.

Put on, **ܩܕܝܫܐ**.

Q

Queen, **ܩܕܝܫܐ**.

R

Raise, **ܩܕܝܫܐ**, 27, *Aph.*, **ܩܕܝܫܐ**, 22,
Aph.

Read, **قَالَ**, 29.

Reap, **قَالَ**, 22.

Receive, **قَالَ**, *Pa.*

Reconcile, **قَالَ**, 29.

Reconciliation, **قَالَ**.

Record, **قَالَ**, 23, *Aph.*

Refuse, **قَالَ**, 26.

Repent, **قَالَ**, 27.

Reprove, **قَالَ**, 28.

Rest (*v.*), **قَالَ**, 27.

Rest (*n.*), **قَالَ**.

Restrain, **قَالَ**, 24.

Return, **قَالَ**.

Reveal, **قَالَ**, 29.

Revelation, **قَالَ**.

Rib, **قَالَ**.

Righteous, **قَالَ**.

Righteousness, **قَالَ**.

Rise, **قَالَ**, 22.

Rise (of sun), **قَالَ**, 23; *Causative*, *Aph.*

River, **قَالَ**.

Roman, **قَالَ**.

Rule over, **قَالَ**, followed by **قَالَ**.

S

Sacrifice (*n.*), **قَالَ**, 23.

Sacrifice (*n.*), **قَالَ**.

Salt, **قَالَ** (*f.*).

Salt, season with, **قَالَ**, 23; *Pass.*, *Elhpe.*

Sandal, **قَالَ**.

Sarah, **قَالَ**.

Satisfy, **قَالَ**.

Saviour, **قَالَ**.

Say, **قَالَ**, 23, 24.

Sea, **قَالَ**.

See, **قَالَ**, 29; *Pass.*, *Elhpe.*

Seed, **قَالَ**.

Seek, **قَالَ**, 29; *Pass.*, *Elhpe.*

Seize, **قَالَ**, 24.

Self, **قَالَ**.

Sell, **قَالَ**; *Pass.*, *Elhpe.*

Send, **قَالَ**, 23, *Pa.*

Servant, **قَالَ**.

Serve, **قَالَ**, *Pa.*; *Pass.*, *Elhpe.*

Service, **قَالَ**.

Settle, **قَالَ**, 29.

Shake, **قَالَ**, 27.

She, **قَالَ**, 5.

Shed, **قَالَ**, 24.

Sheep (<i>collective</i>), ܡܚܬܐ.	Sparrow, ܡܚܬܐ.
Sheet, ܡܚܬܐ.	Speak, ܡܚܬܐ, <i>Pa.</i>
Sheol, ܡܚܬܐ.	Speech, ܡܚܬܐ.
Shine, ܡܚܬܐ, 23.	Spirit, ܡܚܬܐ (<i>/</i>).
Show, ܡܚܬܐ, <i>Pa.</i>	Spit, ܡܚܬܐ, 28.
Sick, ܡܚܬܐ.	Stand, ܡܚܬܐ, 27.
Sick, be, ܡܚܬܐ, 23, <i>Ethpe.</i> ; make, <i>Aph.</i>	Standard, ܡܚܬܐ.
Sign, ܡܚܬܐ.	Stir up, ܡܚܬܐ.
Silver, ܡܚܬܐ.	Stone (<i>v.</i>), ܡܚܬܐ.
Sin (<i>v.</i>), ܡܚܬܐ, 29.	Stone (<i>n.</i>), ܡܚܬܐ (<i>/</i>).
Sin (<i>n.</i>), ܡܚܬܐ.	Story, ܡܚܬܐ.
Sing (praise), ܡܚܬܐ, 23, <i>Pe.</i> and <i>Pa.</i>	Strength, ܡܚܬܐ.
Sister, ܡܚܬܐ, 13.	Strengthen, ܡܚܬܐ, 27, <i>Pa.</i> ; <i>Pass.</i> , <i>Ethpa.</i>
Sit, ܡܚܬܐ, 25.	Stretch out, ܡܚܬܐ.
Six, ܡܚܬܐ, 32.	Strike, ܡܚܬܐ, 23.
Skull, ܡܚܬܐ.	Stumble, ܡܚܬܐ; <i>Causative</i> , <i>Aph.</i>
Slay, ܡܚܬܐ.	Subdue, ܡܚܬܐ; <i>Pass.</i> , <i>Ethpa.</i>
Sleep (<i>v.</i>), ܡܚܬܐ; put to sleep, <i>Pa.</i>	Suffice, ܡܚܬܐ.
Sleep (<i>n.</i>), ܡܚܬܐ.	Sun, ܡܚܬܐ.
Something, ܡܚܬܐ.	Swallow, ܡܚܬܐ.
Sometimes, ܡܚܬܐ ܡܚܬܐ.	Synagogue, ܡܚܬܐ.
Son, ܡܚܬܐ, 13.	
Soul, ܡܚܬܐ, <i>Plur.</i> , ܡܚܬܐ.	
Sow, ܡܚܬܐ, 23.	

T

Take, ܡܚܬܐ, 22.
Take away, ܡܚܬܐ.

Taste, **طعم**.Tasteless, become, **هصد**, 23.Teach, **أع**, *Pa.*Teacher, **مُدَقِّن**.Teaching, **مُدَقِّنَة**.Tear, **سهم**.Tell, **أب**, 23, 25; *Aph.*, **أه**, 24.Temple, **أَمَل**.Tempt, **أف**.Tent, **خَمَم**.Testify, **هوه**.That, *m.*, **أه**, *f.*, **أه**, 5.Then, **أه**.There, **أه**.There is, **أه**, 8.There is not, **أه**.These, **أه**, 5.They, *m.*, **أه**, *f.*, **أه**, 5.Thigh, **أه**.Thing, **أه**, 31.Think, **أه**.This, *m.*, **أه**, *f.*, **أه**, 5.Those, *m.*, **أه**, *f.*, **أه**, 5.Thou, *m.*, **أه**, *f.*, **أه**, 5.Three, **أه**, 32.Threshold, **أه**.Throw, **أه**, 29, *Pc.*, *Aph.*Thus, **أه**.Till (*v.*), **أه**, 23.Time, **أه**.To, *Prep.*, **أه** (*inseparable*), **أه**, 8, 10 note.Tomb, **أه**.Tongue, **أه**.Torch, **أه**.Torment, **أه**.Torture, **أه**.Touch, **أه**, 28.Trample, **أه**, 28Transgress, **أه**, 23.Tread on, **أه**, 27.Treasure, **أه**.Tree, **أه**.True, **أه**.Truly, **أه**.Truth, **أه**.Turn aside, **أه**, 29; *Pass.*, *Ethpa.*

U

Under, ܠܡܬܐ, 10 note.

Understand, ܥܡܕܐ, *Ethpa.*

Until, ܕܚܝܬܐ, 10 note.

Unto, ܠܚܐ, 10 note.

V

Valuable for, be, ܠܐܝܬܐ, 24, *followed by* ܠ.

Vessel, ܡܥܡܠܐ.

View to, with a, ܠܚܝܬܐ, 10 note.

Village, ܡܬܠܐ, 13.

Vineyard, ܩܝܬܐ.

Virgin, ܠܚܝܬܐ.

Vision, ܠܡܬܐ.

Voice, ܩܘܠܐ.

W

Walk, ܕܚܝܬܐ, *Pa.*

Wander, ܩܝܬܐ, 27.

Warm, be, ܠܡܬܐ, 28.

Water, ܡܝܬܐ, 13.

We, ܡܝܬܐ, ܡܝܬܐ, 5.

Wealth, ܡܥܡܠܐ.

Weary (*impersonal*), ܩܝܬܐ, 26.

What? ܡܥܡܠܐ, ܩܝܬܐ, 5.

Whatsoever, ܡܥܡܠܐ.

When, ܡܥܡܠܐ, ܩܝܬܐ.

Which? *m. s.*, ܡܥܡܠܐ, *f. s.*, ܡܥܡܠܐ, *plur.*, ܡܥܡܠܐ, 5.

Who, ܡܥܡܠܐ, 5.

Who? ܡܥܡܠܐ, 5.

Widow, ܡܥܡܠܐ.

Wife, ܡܥܡܠܐ, 13.

Wilderness, ܡܥܡܠܐ.

Wine, ܡܥܡܠܐ.

Wisdom, ܡܥܡܠܐ.

With, *Prep.*, ܡܥܡܠܐ (*inseparable*), ܡܥܡܠܐ, 8, 10 note.

Within, ܡܥܡܠܐ, 10 note.

Without, ܡܥܡܠܐ, 10 note.

Witness, bear, ܡܥܡܠܐ, *Pe. and Aph.*

Wolf, ܡܥܡܠܐ.

Woman, ܡܥܡܠܐ, 13.

Wonder, ܡܥܡܠܐ, 23; *Causative*, *Aph.*

Word, **كَلِمَة**.

Work, **عَمَل**.

World, **عَالَم**.

Wrath, **غَضَب**.

Write, **كَتَب**.

Y

Ye, you, *m.*, **أَنْتُمْ**; *f.*, **أَنْتِ**.

Year, **سَنَة**.

Yoke, **نَسْل**.

Youth, **شَبَاب**.

